INFLUENCING BEHAVIOR THROUGH SPEECH

HOWARD HUBERT HIGGINS

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BY

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Expression is but Revelation

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PREFACE

Fellow Teachers:

Influencing Behavior Through Speech was not written to impress faculty colleagues with the amount of research done by the author. It is an attempt to impress some truths about public speaking upon the mind of the college student. Rather than testing the illustrative material and the method of expression by "What will Professor X at the University of Y think of this?" or "Is this academic?" the author has applied this as the sole test: "Will this so impress sophomore Bill Ott with this particular truth that he will make a better speech as the result of reading it?" In other words, every illustration, every sentence is tested by its possible effect upon students rather than its possible effect upon those teachers who might be critically inclined toward the author's scholarship.

The bibliographies at the end of each chapter are not designed to be impressive—they are too brief for that!—but they include references only to such readings as the above-mentioned, typical college student, Bill Ott, will find interesting enough to read and authoritative enough to be valuable.

The least a public speaker can attempt is to interest his hearers. If he cannot interest them enough to hold their attention, he cannot influence them in the way he desires. It would seem that those of us who preach this doctrine to our students should *try* to practice what we preach. *In-*

fluencing Behavior Through Speech attempts to be interesting to its prospective readers, college students.

But to write a textbook that would be merely *interesting to college students* is not a sufficient justification for a new book in this field. *Influencing Behavior Through Speech* is an attempt to restate the theory of public speaking in the light of the most recent findings of social psychologists regarding human nature.

It is trite to say that it is the business of the textbook on public speaking to tell the prospective public speaker how to make effective what he has to say. It seems equally trite to state that the speaker's ability to make his material effective in influencing human behavior depends both upon *an understanding of human nature* and upon a knowledge of speechcraft. We have many excellent treatments of speechcraft in our numerous public speaking textbooks, and many of these books contain observations on *how* human nature generally expresses itself, yet in none of these books is there a systematic attempt to explain *why* human nature behaves as it does; in other words, in our present textbooks on public speaking, no systematic study has been made of human nature in relation to the public speaking situation. And since it is *human nature* with which the public speaker must deal in attempting to influence human beings, it would seem that an understanding of human nature should receive at least equal emphasis with speechcraft (choosing a subject, gathering material, outlining, delivery, etc.) in the public speaker's training.

To summarize—*Influencing Behavior Through Speech* is an attempt (1) to restate the theory of public speaking in the light of the most recent findings of social psychologists regarding human nature in such a manner that it will be (2) interesting (3) to college students.

* * * * *

The relatively small amount of space given the discussion of delivery is not an indication of the author's estimate of the importance of delivery. There are but few things which the student speaker can read which will be of any real help to him in his delivery. Only those things are included in the chapter on delivery. No undergraduate student's delivery has ever been improved one whit by reading lengthy, highly technical, analytical, scholarly dissertations on delivery. No undergraduate student has ever been made a more persuasive speaker by learning the number of vibrations made by the vocal cords in producing a given note or by learning the names of all the parts of the larynx. If such information is of no practical value in making a person a more persuasive speaker it should have no place in an elementary textbook on public speaking. We should not take any of the already too limited amount of time to teach students things related to the mechanics of vocalization and action when that knowledge will have no influence in making the students more persuasive speakers.

It will be noted that the discussion of voice is not conventional. There is used in the discussion of voice the only material the reading of which has been found to be of any real value in improving the delivery of student speakers. Improvement in the use of the student's voice depends almost entirely upon the personal criticism of the instructor. The reading of an entire volume on voice would have no effect upon the voice of the college student. Since the conventional treatment of voice has been found to be of no real help in learning to speak persuasively it is not repeated in this book.

* * * * *

The author makes no pretense of being an authority on psychology. Neither does he believe that this is the best book that can be written on the viewpoint presented here. He hopes and believes that better ones will be written. He hopes to write one of them himself! For that reason he will welcome criticisms from his colleagues in the profession. This is not said in a spirit of assumed modesty. If the author did not feel that he had something worth saying, he would not publish it and add another book to that long list of books written by persons whose chief purpose seems to have been "just to write a book." The author hopes that whatever derogatory comments may be made about this volume, it will not be the recipient of that supreme condemnation of "It's just another book on public speaking."

* * * * *

The indebtedness of the author to Professors Floyd H. Allport, Wm. T. Foster, H. A. Overstreet, and James A. Winans is obvious and is gratefully acknowledged. Other sources of information, when known, are acknowledged in the text and bibliography.

I am especially indebted and wish to offer my grateful thanks to Professor W. Arthur Cable, of the University of Arizona, Professor H. P. Constans, of the University of Florida, Professor Howard T. Hill, of Kansas State College, Doctor Willis Knapp Jones, of Miami University, Professor Horace G. Rahskopf, of the University of Washington, and Professor N. J. Weiss, of Albion College, who read the entire manuscript and made valuable suggestions; to Professor R. J. Van Tassel, of Miami University, who read Chapter 1; to Professor A. Loren Gates, head of the Department of Public Speaking, Miami University, for innumerable, excellent ideas on the teaching of public speaking; to President R. M. Hughes, now of Iowa State College, formerly of Miami University, and to President A. H. Upham, of Miami University, who made financially possible some of the research necessary for this volume and who made possible the testing of the material in mimeograph form; to Miss Marie E. Marshall, Secretary to the President, Miami University, for supervising the typing of the manuscript; to Miss Ruth Hemphill for reading proof and making the index; to Professors H. B. Gough, Robert Williams and Norman C. Meier, unfailing sources of inspiration to the author while a student in their classes; and to my wife whose kindly encouragement and untiring help in preparing this book made it possible. In all fairness to these friends, I should add that this book is not in complete accord with all their ideas; in some instances, this book expresses ideas which are the result of lively but friendly arguments over certain points.

HOWARD H. HIGGINS.

Oxford, Ohio
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PART I.

INFLUENCING HUMAN BEINGS

INTRODUCTION

WHY UNDERSTAND HUMAN NATURE?

IN 1926 John Washington Porter, the Democratic candidate for the state legislature from Boone County, Nebraska, won the election in a county that is normally very strongly Republican. Mr. Porter's plea for votes was this:

> HELP PORTER WIN—IF HE WINS YOU WIN.
>
> PORTER DOESN'T BELIEVE IN FEEDING THE COW IN BOONE COUNTY AND MILKING HER IN OMAHA.
>
> PORTER DOES BELIEVE IN EQUAL RIGHTS TO ALL—SPECIAL PRIVILEGES HE WILL GIVE NONE.

Once upon a time there was a man by the name of Uncle Sam. He had four sons, the oldest he named Agriculture, the farmer; the second he called Labor; the third he called Consumer. These three were husky lads, healthy, robust and good workers. The fourth son he called Manufacture or Industry. In his infancy, Manufacture wasn't as strong or robust as his older brothers, Labor, Agriculture and Consumer, so his father, Uncle Sam, thought it right to take a little food away from the three older brothers and he mixed up a food that he called Tariff and fed it to this weaker child, Manufacture.

In the course of time Manufacture being fed this infant food, Tariff, which was taken from Consumer, Labor, and Agriculture, grew and grew until one day Uncle Sam saw that he had grown so large that his head was sticking away out of his crib at one end and his feet were sticking away out at the other end. So Uncle Sam said: "Manufacture, get up and do for yourself. You are bigger now than Labor, Consumer and Agriculture." So Manufacture jumped up with a howl and lo—he was bigger than his father, Uncle Sam, and said, "Look here, Dad, you give me some more of that Tariff food or I'll knock your head off."

So Uncle Sam is still taking food away from Labor, Agriculture and Consumer, and feeding it to Manufacture.

ENOUGH SAID. VOTE FOR JOHN WASHINGTON PORTER, YOUR CANDIDATE FOR REPRESENTATIVE, AND HELP WEAN MANUFACTURE.

Porter's first statement (Help Porter win—if he wins you win) means nothing.

His other statements appeal to prejudices of the voters. There is a prejudice in Nebraska against the "capitalistic" East. Omaha is in the extreme eastern portion of Nebraska; it is also the largest city in Nebraska so there is a prejudice against it in the western rural districts. Porter's second statement appeals to this prejudice—although he does not state what he proposes to do to alter the "unjust" situation. His third statement (about equal rights) is a broad generality which sounds well and means practically nothing. The statement would be subscribed to by his opponent. It is not an issue. His allegory about Uncle Sam and his four sons is a tremendous appeal to the prejudice of the farmer voters against the hated capitalists. As a member of the Nebraska legislature he would have nothing whatever to do with the tariff. But he was elected.

In 1921 Dr. Thomas C. Howe, former president of Butler College, made a race against Lew Shank for the

Republican nomination for the office of mayor of Indianapolis, Indiana. Dr. Howe was prominent in educational circles; Lew Shank had never entered high school. Dr. Howe was a polished speaker who dealt with real city problems in his campaign; Lew Shank was a fluent speaker who used poor English but whose antics and stories were amusing. In the primaries Dr. Howe received 21,878 votes; Lew Shank received 23,742 votes.

A few years ago Professor Merriam, of the University of Chicago, made a race against William Hale Thompson for the office of mayor of Chicago. Professor Merriam had taught political science at the University of Chicago for many years. He had served on the city council for several years. He was an ideal candidate from the standpoint of preparation for the job and he had the support of most of the civic organizations of Chicago. Yet when the votes were counted Professor Merriam had a few thousand and William Hale Thompson had all the rest.

"Colonel" Tom West, of Bright County,[1] Iowa, is an auctioneer whose hobby is politics. Although Tom has never sought an office for himself, he gets the political fever with the approach of an election and for about two weeks just before an election he lays aside his professional duties to enter the political arena as a speaker. He goes about the county, eating at the homes of his political friends and making speeches whenever an audience can be gathered. Four years ago he was campaigning especially in the interests of a friend who was a candidate for the office of sheriff. In his speeches the "Colonel" entertained the audience for an hour; occasionally he mentioned the man in whose interests he was campaigning. He told them what a fine man the candidate was, how he "stood by his friends," and how he had enlisted to help "save the world for democracy." He did not mention the fact that the candidate was an expert craps shooter and that in the army he had developed an ardent desire for liquor. He said nothing about the candidate's views on affairs with which his office would have to deal.

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[1] Fictitious names are used by request.

On Friday night the Republican candidate spoke in the same community. He was well educated; he used far better English; he devoted his time to a presentation of his views on matters with which his office would have to deal. Yet in the election this normally Republican township gave a slight majority to the Democratic candidate.

This interesting question arises—Why were "Colonel" Tom West, William Hale Thompson, Lew Shank, and John Washington Porter successful? Certainly these men had worthy opponents. "Colonel" West and John Washington Porter won against odds in communities of opposing political faith. If we analyze the speeches of these men and their opponents we can hardly say that these men were successful because they were better public speakers; [2] that is, we can hardly say they were better public speakers if we consider as the elements of our standard of good public speaking only the use of reliable and ample evidence, good reasoning, correct pronunciation, good enunciation, good English, and a pleasing voice. By these standards three of the successful candidates were inferior to their opponents. In one element we find the successful candidates superior to their opponents; the successful candidates showed a far better understanding of human nature. To illustrate: During the campaign of Dr. Howe, his supporters gave much publicity to the fact that when Lew Shank was married he was a teamster and his wife a clerk in a ten cent store. They seemed to think that this would reflect upon Lew Shank. Apparently they did not realize that there was no more certain way of getting all the teamsters, ten cent store clerks, their friends and workers in the same wage class to vote for Lew Shank than to make light of him and his wife on account of their former occupations.

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[2] The writer realizes that political campaigns are not won entirely as the result of the candidates' public speaking. Winning an election does not necessarily prove that the successful candidate is a better speaker than his defeated opponent. Factors, other than the speaking of a candidate, enter into every campaign.

The author does not mean to imply that education is a barrier to success in politics. The uneducated succeed in spite of a lack of education and not because of it.

Cynics may sneer at human nature; they may point out the follies of the masses; unsuccessful, highly schooled public speakers may mutter something about "casting pearls before swine," but if public speakers wish to be most successful in influencing human beings they need to understand the nature of these human beings. One of the most successful preachers in the days before the Civil War said: "You may just as well wage war against the law of gravitation, as against essential laws of the mental constitution. When you find these laws abused and misapplied, don't try to ignore them, but try to correct the abuse, and turn them into the right channel." [3]

John B. Gough was probably the most popular lecturer of the last century. In explaining Gough's remarkable success on a speaking tour of England, the *London Morning Star* [4] says: ". . . the secret of his strength is hidden in the fact that, like all successful orators, from Demosthenes to Lord Bougham, he deals with nature as it is, and not as . . . [he] would prefer to see it."

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[3] William Taylor, *The Model Preacher*. Cincinnati: Swormstedt and Poe, 1859, p. 35.

[4] August 10, 1860.

Contemporaries of Henry Ward Beecher regarded him as the greatest of American preachers. In explaining Beecher's position as the leader in his profession, a contemporary, Dr. Armitage, a distinguished Baptist preacher of New York, said: "His [Beecher's] sermons exhibit a larger reading of human nature . . . than can be found in any other modern preacher." [5]

A great writer and public speaker who exerted a strong influence in improving the quality of the preaching done in the Episcopal Church in England in the days when the reading of sermons was rather general said: "The general rules of the art of persuasion . . . are founded on human nature, and must remain the same so long as human nature continues unchanged. . . . There is one species of knowledge which it is most important to acquire, and that is, *the knowledge of the human heart*." [6]

In your American history textbook you read of the powerful preaching of Cotton Mather. Why was Mather outstanding in his day? Most of the preachers of his day scorned the use of an understanding of "profane" human nature. Yet Mather advised young preachers to get an understanding of human nature and to use that knowledge in their preaching. He even went so far as to recommend to young preachers, "Whatever truths at any time you would most efficaciously preach unto them, you may make them hear you pray down these truths into them, with a

[5] Albert Henry Currier, *Nine Great Preachers*. New York: The Pilgrim Press, 1912, p. 325.

[6] William Gresley, *A Treatise on Preaching*. New York: D. Appleton and Company, 1843, pp. 7 ff.

most surprizing and most subduing efficacy." He also gives this suggestion to the young preacher: "If you have laid up an inexhaustible store of stories . . . and have a skill in telling them handsomely . . . you may not only ingratiate yourself wherever you make your appearance, but also obtain almost any request that you shall make one of them a witty introduction to. . . ." [7]

It seems almost obvious that it is necessary to understand human nature in order to make an intelligent attempt to change it. In order to influence people's beliefs it would seem wise to understand how they get their beliefs. If a speaker should wish to convince the residents of Zion City, Illinois, that the world is round, it would be well for him to understand why they believe the world to be flat. Scientific evidence which proves to you and me that the world is round does not prove it to them. This is not necessarily because you and I are either more intelligent or more gullible. A knowledge of human nature would aid more than scientific evidence in changing the beliefs of the Zion City folk about the shape of the earth. Before attempting to change their beliefs a speaker should know how they got them and why they retain such beliefs.

It is the purpose of the first part of this book to explain human nature. It will attempt to explain why the officials of Dayton, Tennessee, are opposed to the teaching of the theory of evolution and why the officials of Dayton, Ohio, favor the teaching of the theory. It will attempt to explain why a Presbyterian preacher in Oakville, Canada, in 1839 could say that Christ foresaw the day when people who professed to be Christians would propose abstinence from drinking intoxicating liquors and that Christ therefore instituted the Lord's Supper to remind Christians that they should never forsake the drinking of intoxicating liquors, and why the preaching of this same doctrine to-day in Oakville, Canada, would be rejected most vigorously. It will attempt to explain why it was not considered discourteous in 1847 for the pastor of the Congregational Church of Malden, Massachusetts, to announce an address by a woman lecturer in this manner: "I am requested by Mr. Mowey to say that a hen will undertake to crow like a cock at the Town Hall this afternoon at five o'clock. Any body who wants to hear that kind of music will of course, attend." [8] Part I of this book will attempt to give a scientific explanation to the physiological and psychological bases of human behavior.

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[7] Cotton Mather, *Student and Preacher*. London: T. Scollick and J. Matthews, 1789, p. 245.

The second part of the book will discuss the technicalities of speech-making. Such topics will be discussed as "The Nature of Public Speaking," "Choosing the Subject," "Gathering Material," "Organizing The Speech," and "Platform Conduct."

This division of the material is made as the result of a belief that the special training of a public speaker consists of (a) a study of human nature and (b) a study of technical speechcraft. The special training of a public speaker must have as its basis a liberal education.

SUGGESTED READING

Overstreet, H. A., *Influencing Human Behavior*. New York, 1925. The Preface (pages 1-5).

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[8] After the announcement, people besieged Mr. Mowey to learn what kind of hen it was. He told them that it was Miss Lucy Stone, a young woman who had graduated from a college in an Ohio town called Oberlin where women were allowed the same educational privileges as men. The pastor's supercilious announcement proved to be a splendid bit of publicity for the meeting.

CHAPTER 1

THE BASIS OF HUMAN NATURE

I. The Structure of the Nervous System.
II. The Basis of Inherited Behavior.
III. The Basis of Acquired Behavior.
IV. The Basis of Emotion.

"Schriner, the great animal painter, painted the picture of a bony mule eating a tuft of hay. That picture sold in St. Petersburg, Russia, for fifteen thousand dollars, while the original mule sold for one dollar and thirty cents." [1]

"A rich man and a poor man stepped on the scales, one after the other, and each in his turn discovered that he had lost weight. Each had been too fat, and was the better for losing weight. Each had been doing without white bread—the rich man in hope of reducing his waistline, the poor man because he could not afford it. Observe, now that the same thing had happened to both men; yet the rich man went his way rejoicing and the poor man felt abused.

"Again, a rich man and a poor man, clothed in shabby suits that were identical in every detail, appeared upon the street. Said the rich man: 'I do well to wear these garments; they prove to the world that riches have not turned my head.' But the poor man said: 'Woe is me! These shabby garments proclaim my poverty to all the world. . . .'

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[1] George W. Bain, *Popular Lectures*. Louisville: Pentecostal Publishing Co., 1915, p. 253.

"A youth to fame unknown looked through a book of phrases in quest of alien wisdom to use in an essay. 'A little Latin,' said he, 'will make me seem learned.' A savant whom the world honored labored long with phrases of his own. 'I must write plainly and simply,' said he, 'in order that all may understand.'

"A great man and another who had an inferiority complex occupied the only chairs in a room. A stranger entered. His weariness was obvious. He looked about the room for a seat. The one whose complex troubled him felt an urge to offer his chair, but caution restrained him. 'If I appear humble,' said he, 'this stranger will think me a nobody.' The great man got quickly to his feet. 'Sir,' said he, 'you are weary . . .; take my seat.' "[2]

I. STRUCTURE OF THE NERVOUS SYSTEM; THE BASIS OF BEHAVIOR.

People are interesting—aren't we? How do we get this way? We start this way the moment we arrive in the world. At birth an individual consists usually of about seven, eight, or nine pounds of flesh and bones. Throughout the tiny body is a nervous system. If we compare the development of this nervous system with that of an adult, we realize that we arrive in a sorry plight. True it is that the Creator has arranged it so that, among several activities,[3] we sneeze, hiccough, cry, smile, move various parts of the body, grasp, blink, suck and swallow, that our excretive organs, lungs, and heart function, and so that we are "afraid" of loud noises and of falling. In this comparatively sorry condition we arrive in the world to begin the training which will make us laborers, lawyers, sinners, saints, garbage collectors, bishops, farmers, politicians, teachers, constables, loafers, efficiency experts, etc., etc.

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[2] *The Baltimore Evening Sun,* quoted in Laramie, Wyoming, *The Laramie Republican-Boomerang,* September 27, 1924, p. 2.

[3] For a more complete list and an interesting discussion of these activities, see John B. Watson and others, *Psychologies of 1925*. Worcester, Massachusetts: Clark University, 1926, Chapter I.

If, as babies, a pin sticks us we have to cry until mother succeeds in discovering what causes the crying. What is the connecting link between that pin in the leg or back and the vocal organs which produce the yelling? The connecting link is the nervous system. This pin affected a portion of the nervous system which transmitted to the vocal organs and lungs an impulse which resulted in the crying. Before we can fully understand how the nervous system is able to cause crying in response to the sticking of the pin we need to understand how the structure of the nervous system enables it to function in its business of making us respond to all kinds of stimuli.

The nervous system is made up of nerve cells, called *neurons*. Figure 1 gives a diagram of one type of neuron. Neurons vary greatly in size and shape; this diagram shows the essential features of all neurons. The stimulation of the neuron takes place at the ends of the dendrites. This stimulation may be received in some sense organ (eye, ear, etc.) or from the axone of another neuron. From the dendrite the impulse [4] is sent through the cell body to the axone where it stimulates the dendrite of another neuron or it stimulates some gland or muscle into activity. Between the axone of one neuron and the dendrite of another there is a minute space—called a *synapse*. As might be expected, this synapse offers resistance to the nerve impulse, and it is fortunate for us that it does for the axone of one neuron may come in contact, except for the synapses, with the dendrites of several neurons. If the nerve impulse were transmitted frequently from one neuron to all other neurons with which it comes into near contact what excessively active organisms we would be—if we lived through it!

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[4] The nature of this impulse is not known. Some think that it is chemical; others think that it is electrical.

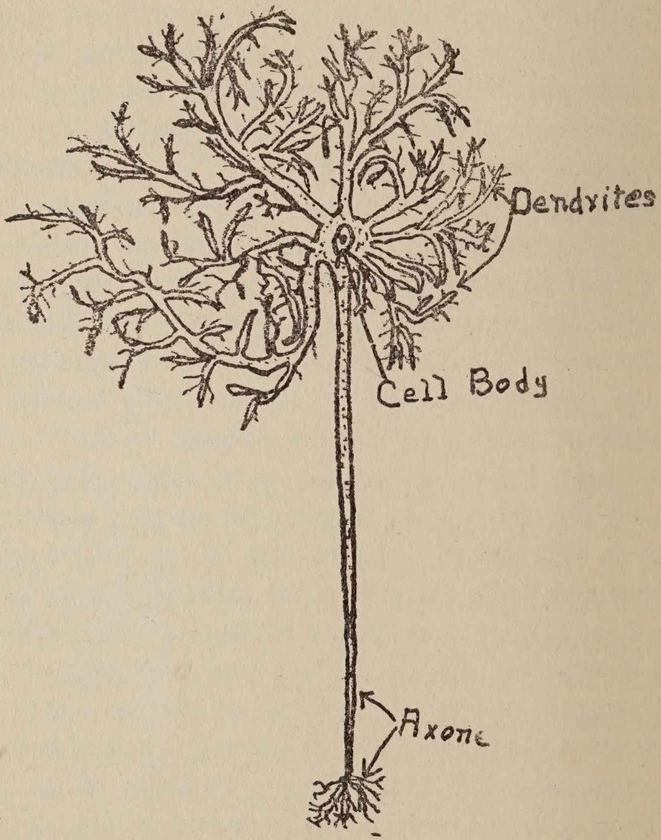

FIG. I. A NEURON
(A Diagram)

But to return to the illustration of the pin sticking the baby! The prick of the pin stimulates the dendrite of some neuron. This starts an impulse which passes through the neuron to its axone. This axone stimulates the dendrite of another neuron which in turn passes on the impulse until it causes some response—in our illustration the response was the crying of the infant.

In traveling from the part of the body which receives the stimulation to the part of the body which responds to the stimulation, the nerve impulse passes over three parts of the nervous system: (a) the *sensory* part which conveys the impulse from the part of the body which has received the stimulus, to (b) the *central* part—the brain or spinal cord—which directs the impulse to the proper (c) *motor* part which effects the response. We call this entire sequence a *reflex arc*. Every act we perform comes as the result of a stimulus which causes a nerve impulse to travel over the sensory, central, and motor parts of the nervous system. In other words, the reflex arc is the functional unit of human behavior.

The brain and spinal cord, which comprise the central part of the reflex arc, have much the same function as the switchboard in a telephone office. It will simplify our understanding of the brain and spinal cord if we think of them as composed of millions of central neurons which make it possible to connect every sensory pathway with every motor pathway just as the switchboard makes it possible to connect any phone in the city with any other phone. It is apparent then that there are many possibilities in the way of response to any given stimulus.

According to the explanation thus far made of the nature of the nervous system it would seem to be possible for the impulse started by the sticking of the pin to be directed by the central neurons to these motor neurons which would cause laughing, singing, whispering, dancing, jumping, or any other response of which the human being is capable. And it is *possible* for these connections to be made and we do see actions resulting from these very peculiar connections in the cases of people whose nervous systems do not function normally (for instance, the insane). Children who have not learned to respond in the ordinary adult manner to many stimuli, do show amusing responses. And yet in normal adults many familiar stimuli result in characteristic responses: the ringing of the class bell at the end of a recitation will cause students to close their books and prepare to leave; ordinarily a person who is hungry will eat if food is available and if social restrictions do not prevent. In many cases the central connections which determine our actions are hereditary. The actions resulting from connections which are hereditary we call *reflexes.* In other cases the central adjustments are learned as the result of experience; in this case the actions are called *habits.*

II. THE BASIS OF INHERITED BEHAVIOR; ITS EFFECT UPON ADULT BEHAVIOR.

As has just been stated, there are certain of the reflex arcs which are established at birth or shortly thereafter; that is, there are certain methods of response which we inherit. Most careful investigations of inherited tendencies to act indicate that we inherit the neural pathways (reflex arcs) which function in six kinds of responses.[5] We call reflex arcs in which the pathways are established without training at birth or shortly thereafter, *prepotent reflexes.* We call them prepotent because they are fundamental not only at birth or shortly thereafter but because they are fundamental in the formation of our habits throughout life. The six types of responses which result from the prepotent reflexes are:

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[5] Floyd Henry Allport, *Social Psychology.* New York: Houghton Mifflin Company, 1924, p. 50. The types of inherited tendencies are classified differently by different psychologists.

I. Avoiding Responses.
  1. Starting and Withdrawing.
  2. Rejecting.
  3. Struggling.

II. Approaching Responses.
  4. Hunger Reactions.
  5. Sensitive Zone Reactions.
  6. Sex Reactions.

Most of the reflexes which cause these responses are functional at birth; however, the sensitive zone reactions do not normally appear until about the sixth week; sex reactions are delayed on account of the lack of development at birth of the structures involved in the sex act.

An explanation follows which shows how much of adult behavior is due to the modification of these six classes of prepotent reflexes:

Starting and Withdrawing. The newborn infant will *start* at the removal of support or at loud noise. We might say that baby is "afraid" of falling and of loud noises. As the result of these stimuli there is a general activity of the newborn babe's body; crying may result.

Exceedingly early in his life the baby will withdraw from disagreeable stimuli. His seemingly random movements will continue until he is removed from the nocuous stimulus.

As the babe grows older both the sensory and motor phases of the starting and withdrawing reflexes are modified; that is, through teaching and experience, he becomes "afraid" of more complex stimuli and modifies his method of responding to his fears. A very young baby is not afraid of the dark, snakes, the cemetery, fire, razors, policemen, loaded pistols, and may other things which may frighten older children. They learn to be afraid of these things—more technically stated: there is a sensory modification of the starting or withdrawing reflexes.

The child may have an unpleasant experience with an object—say, a fire—and thus learn to withdraw from it. Later the response of starting and withdrawing may be brought about by language stimuli; he may be told of real or fancied dangers and thus respond to a stimulus (say, a policeman) by a withdrawing response where the stimulus in itself, without experience or verbal representations would not cause the withdrawing or starting responses. The possibility of causing responses as the result of language rather than actual experience enables the human race to modify the withdrawing tendencies in such a manner that they become socially desirable. If the youngster receives a painful chastisement every time he strikes the piano with a screwdriver, he soon learns to associate the painful chastisement with the contact between the piano and screwdriver for which he is responsible and this contact ceases. Although the use of language enables elders to attach the withdrawing responses to anti-social acts such as stealing, lying, etc., it also unfortunately allows elders to attach these withdrawing responses foolishly to harm-less objects such as haunted houses, ghosts, policemen, and the cemetery.

Rejection. You have noticed a baby push at something which is painful to him or put out his hands to reject bitter medicine or even his nursing bottle and playthings when they are offered to him to appease his wrath. It takes training to modify this response so that the child has an aversion for dirt; that is, until he builds up the habit of cleanliness. Later in life we learn to reject debasing proposals which would reflect upon our integrity.

Struggling. If you should restrain the random movements of the head, legs, or arms of the newborn babe, a struggle begins at once followed almost simultaneously by crying and then screaming. The babe struggles against blankets which restrain his random movements even though these blankets may be necessary to keep him comfortably warm.

As the babe grows older he learns that struggling with and striking inanimate objects is of no avail; his struggling is effective only against human beings. As a boy he struggles against restraint of his play activity; as he grows still older he struggles against restriction of his "liberty," and finally if sufficiently trained socially he may struggle against the restriction of others; that is, he may take up arms against the "injustice" done the slums, criminals, teachers, labor unions, etc.

Hunger. In hunger an internal need arises which stimulates the person to the activity necessary to satisfy that desire; when satisfied the person returns to his former passive state until the desire arises again. If our hunger responses were unmodified by society we should go about the satisfaction of our hunger in the greedy, selfish manner of the lower animals. Society soon modifies the responses to our hunger sensations.

The drive of hunger is important in our learning. The babe's quickest learning is in connection with the satisfaction of his hunger sensations. He quickly learns to turn his head to locate the source of his food. The responses which baby makes to the taste of his food are quickly transferred to the sight of it, then to his parents who bring it, and later to their footsteps.

You know the alacrity with which a youngster will perform a task at the end of which he is to receive a stick of candy. While many of us do not do our work with the same display of energy as the youngster working for the stick of candy, nevertheless we do an enormous amount of work in order to satisfy the prepotent reflexes of hunger.

Sensitive Zone Reactions. A few weeks after birth the babe will smile if brushed lightly on the lips or cheeks. Later other regions of the body (associated with both hunger and sex reactions) become sensitive to light touch and cause the child to smile, giggle, and finally laugh; they cause the child to make withdrawing movements as though he dislikes the tickling, and yet the child returns for more. Haven't you seen a small child return to be tickled? Even the sight of the person who has been doing the tickling, especially if the person makes a sudden movement, is sufficient to make the child giggle hilariously. The child wants more of the tickling—the stimulation of the sensitive zones. The child soon learns to associate the approving, joyful tones of the voice of the person tickling him with the playful conduct, kisses, caresses, and other stimulations of the sensitive zones. Just as the child soon learns to behave in such a way as to continue the stimulation of the sensitive zones, so does he learn to behave in such a manner as to continue the approving attitude of his associates toward him. This desire for the approval of associates and all society with which the individual comes into contact, makes the individual susceptible to control through social influences.

This desire causes the child to continue actions which induce this pleasant approval and thus later tends to make the child susceptible to control through language because of his desire for pleasant relations with others.

Sex Reactions. The sensory and motor factors of the sex reflexes do not develop fully until puberty. Much of the happiness of the adult depends upon the sex training which he receives in childhood and adolescence. The aim of sex training should not be mere enlightenment regarding the nature of sex but it should be concerned more with the attitude of the child toward sex. Sex, itself, is neither necessarily noble or ignoble; sex may make a woman an honored and loved mother of infinite value to society or it may make a woman a prostitute; and a man, a libertine.

Society has found through long experience that many modifications of the motor phase of the sex reactions are necessary to the well-being of society as a whole and to its members as individuals. Society, therefore, justly requires that the sex reactions be made in certain ways. The lover must conform to proper standards of courtship. He must meet certain requirements as to character and financial standing. He must so conduct himself as to be considered respectable, honest, kind, and true. He must give evidence of being able to finance married life successfully; a vocation must be chosen and followed. Sex, hunger and the sensitive zones make us susceptible to the demands of modern social, economic and political life and are responsible for whatever we do to maintain our position in this world.

III. THE BASIS OF ACQUIRED BEHAVIOR; ITS EFFECT UPON ADULT BEHAVIOR.

It is obvious that the human being performs many acts for which he does not inherit a neural pathway. Man does not inherit a reflex which enables him without practice to tie his shoe strings. No baby has an established neural pathway which causes him to build blocks successfully. These acts have to be learned through experience—or to put it in other words, the neural pathways have to be established as the result of trial, error and success. Central adjustments which are learned as the result of experience, we call habits.

Thus far we have spoken of the reflex as though it were a relatively simple thing involving the reception of one stimulus which causes an impulse to be sent over a single pathway of sensory, central, and motor neurons to some one part of the body which responds. As a matter of fact, such simple reflexes are relatively few. Most of our adult behavior involves responses which are far more elaborate than that caused by a simple reflex; the behavior involves many reflexes. Psychologists list several types of reflexes, but we shall concern ourselves here with only one type—the *conditioned reflex* which should be understood by all persons who would understand human nature. Suppose some one should quickly stick his finger at one of your eyes; you would wink. This is quite the natural thing to do; this is the result of an unconditioned reflex.

Suppose then, that for a few times this person exclaims "booh" just at the moment that he thrusts his finger at your eye. You still wink as formerly because the finger comes dangerously close to your eye. Then suppose that the person exclaims "booh" just as before but fails to thrust the finger at your eye. You wink this time in response merely to the auditory stimulus. The wink reflex has been *conditioned*. A response now results from an auditory stimulus which was originally the result of a visual stimulus. In conditioning a reflex it is essential that two stimuli occur together; the inadequate with the adequate stimulus. In time the response will result from the originally inadequate stimulus.

Most of our adult behavior is so complex that we can hardly speak of it as being the result of a *reflex*—which denotes innate coördinations. It would be more exact to speak of conditioned *responses* in speaking of modified human behavior.

In studying "The Basis of Inherited Behavior" we saw how behavior which was instinctive was modified by society so that we did not always follow our natural, animal-like impulses. We did not learn then, however, just what happened to these inherited neural pathways which were established at birth. It is fortunate for man that it is possible for a sensory neural pathway to acquire new motor outlets. If you show a kitten food and call him at the same time, he will come on account of the food. If you repeat this process several times he will associate the call with the food, and will come when called even though he does not see the food. The food is a biologically adequate stimulus to cause the kitten to come to you, but when you do not have the food and he responds to the syllables you pronounce, his reaction is a *conditioned response.*

No law of human behavior has greater influence in our behavior than that of the conditioned response. A child is punished when caught stealing money from his mother's purse. After that the very sight of the purse will cause him to avoid stealing money because a whipping is associated with the stealing of money. The money itself still has the same attractiveness for him that it did before, but with the attainment of money by unfair means has been associated the whipping which he dreads more than he likes the money, so he avoids stealing the money if detection is at all certain.

IV. THE BASIS OF EMOTION.

As public speakers who have to deal so much with emotion, we naturally ask, "Just what happens in our nervous system when we experience an emotion?" We find that the changes which take place within us when we experience emotions are under the control of the *autonomic* nervous system which has for its function the control of the smooth muscles (such as the stomach, heart, diaphragm), and of the glands.[6] For the purpose of our discussion, we may say that the autonomic nervous system has two major divisions: (a) the *cranio-sacral* division and (b) the *sympathetic* division. The cranio-sacral division and the sympathetic division innervate the same organs—but they cause opposing reactions. For instance, the cranio-sacral division aids digestive processes, the sympathetic restricts them; the cranio-sacral division governs the heart action in normal times, the sympathetic accelerates it in times of danger.

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[6] A description of the autonomic nervous system and of the internal changes during emotions may be found in W. B. Cannon, *Bodily Changes in Pain, Hunger, Fear and Rage.* New York: D. Appleton and Company, 1915.

There are, of course, many theories concerning emotion. The one very briefly presented here seems to account for the facts of emotional experiences as well as any theory. For a more elaborate and yet easily understandable account of the theory presented here, the reader is referred to Arthur I. Gates, *Elementary Psychology.* New York: The Macmillan Company, 1926, pp. 186-190. For a much more detailed account, see Floyd H. Allport, *Social Psychology.* New York: Houghton Mifflin Company, 1924, Chapter 4.

The cranio-sacral division is normally "in charge" of our internal organs and it is necessarily "in charge" during pleasantly toned experiences. When we eat, the cranial portion of the autonomic system stimulates the salivary glands. If we become frightened, the sympathetic portion gains ascendancy and decreases the flow of saliva. In an extreme case of stagefright the mouth may become dry; this is due to the action of the sympathetic nervous system in decreasing the flow of saliva.

When the fear is great enough the outward effects of the domination of the sympathetic system are easily seen. The sympathetic system increases the action of the heart, thus forcing a liberal supply of blood to the limbs where it is needed for fight or flight. It dilates the pupil of the eye; releases the sugar stored in the liver—in fact it stops normal activity, the better to put the body in the best condition to meet an emergency.

It is fortunate for us that the cranio-sacral division normally holds sway. Only under unusual circumstances does the sympathetic division dominate and thus cause unpleasantly toned emotions, such as fear, anger, and sorrow. It is important that the person who wishes to control human behavior be aware of the conditions which favor the domination of the cranio-sacral division by the sympathetic division, thus causing unpleasantly toned emotions. Allport[7] lists five such conditions; a discussion of these conditions follows:

Intensity of the stimulus. Almost anything becomes unpleasant if made sufficiently intense.

Repetition or insistence. Even petty annoyances, if repeated often, will arouse decidedly unpleasant emotions.

Suddenness of the stimulus or lack of adjustment to a situation or object.

Blocking of our normal organic urges—such as those of food and sex. You are well acquainted with the violent individual and class hatred developed in strikes and all forms of industrial conflict where one group is (or imagines it is) being deprived of its method of attaining its food.

Inclination toward unpleasant emotions. Some persons are naturally inclined toward unpleasant emotions. This may be due to an experience which has rather permanently lowered the resistance of the cranio-sacral division to the sympathetic, or it may be simply a temporary decrease of resistance as in the case of moodiness.

The manner in which responses are conditioned has been pointed out in Part III of this chapter. The fact that emotional responses are conditioned is a factor which exerts a tremendous influence in the work of the public speaker, whose chief business is to arouse the desired emotional responses in his hearers and to avoid the arousal of the undesired emotional responses. As the result of conditioning, the emotional attitudes of people oftentimes have no basis whatever in reason. An acquaintance tells me that he dislikes the names "Enoch" and "Knute." In analyzing his feelings he finds that he dislikes these names because the first person named "Enoch" whom he knew, was an idiot, and the first person named "Knute" whom he knew, was insane. If any one will analyze his favorable or unfavorable first impressions of some stranger he will find that he can often trace the attitude to a similarity in appearance or traits in the stranger and another person whom he knows.

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[7] Floyd H. Allport, *Social Psychology*. New York: Houghton Mifflin Company, 1924, pp. 93-94.

Tokens and gifts work upon our emotions through conditioning. The picture of the absent lover is embraced and kissed (in private, of course!) because it evokes the feelings evoked by the person it represents. A lock of the lover's hair, the baby's first shoes, wedding clothes, love letters, etc., are treasured because of the conditioned emotional responses which they stimulate.

Words are useful in stimulating emotion because of the feeling attached to the object or person which the words represent. To most of us, mother means very much; many tender memories center about her. The political speaker arouses the feelings of his hearers by the emotional attitude of his hearers to the "full dinner pail," "the square deal for the working man," and to "fair play." We go to war for "liberty." College students cause themselves much work and trouble because they desire the "right of self-government." The public speaker relies upon the conditioned emotional attitude toward the words he uses, to stir the hearts of his hearers. The emotional attitude toward words is an impelling factor in the control of mankind.

Because of this conditioning of emotional responses it is particularly essential that the public speaker make sure that his first impression be favorable. If the first impression and other early impressions are unfavorable, the speaker has made a handicap for himself which it will be difficult for him to overcome regardless of the merit of what he may say.

The public speaker is, for the time being, at least, a leader. As a public speaker he assumes the leadership of the thinking of the group to whom he speaks. Man likes his leaders to be men of strength, of self-confidence (but not to the point of egotism), and of superior knowledge. We do not think of a leader as being a man who cannot look people in the eyes, who twists and squirms, whose voice is weak, whose speech is halting, who cannot express himself because of either lack of a good vocabulary or lack of ideas. It is therefore essential that the young public speaker give his first attention to looking in a straightforward manner into the eyes of the people with whom he is conversing, that he speak in a clear, ringing voice after the manner of one enthusiastic about his proposition and confident of its worth, that he stand as though at ease and at the same time determined and full of energy, and that he lack neither ideas nor the words with which to express them accurately and fluently. This it is necessary for the speaker to do in order to get the favorable attitude of the audience toward him. This favorable attitude is practically necessary in order that the audience may have confidence in him as a leader, and this confidence is necessary to the speaker's success. BUT DOING THIS IS NOT PUBLIC SPEAKING; it is simply creating a favorable attitude toward the speaker in order that his speaking may be effective. Good posture, diction, enunciation, gesture, etc., hold about the same position in the public speaker's work as scenery does for the actor. They are simply mechanical aids to his work; his real work is mental and consists of adapting his superior knowledge of a subject to an audience in view of his knowledge of human nature. Gestures and correct pronunciation are no more the end of the public speaker than operating a typewriter is the end of a novelist.

Not only through the voice and action of the speaker will the hearers get an impression of his ability to lead them in their thinking but they will receive an impression also through his general appearance and demeanor. The person is fortunate who has a reasonably large, well-built body which he clothes with taste. The sales manual of a company which has had outstanding success in the training of salesmen gives this as the first of the general qualifications of the successful salesman: "No matter how good a salesman you are, you are certain to lose prestige—and orders—if you do not keep yourself neat and clean. Your clothes do not have to be expensive and they should be quiet and conservative, but they must be kept freshly pressed and brushed. Linen should be spotless and shoes shined. Be careful of your teeth, *your breath,* your fingernails." [8]

Thus far we have studied the basis of human nature. We have found that the human being arrives in this world equipped with a nervous system with inherited tendencies in certain directions which society modifies greatly. We have found that these tendencies are concerned chiefly with the preservation and well-being of the individual and the perpetuation of the race—in other words we have found that the individual is interested rather largely in himself. As public speakers it is our purpose to divert the individual's attention from himself and from his particular passing interests, to us and then to our subject. It is the purpose of the following chapter to discuss methods which the public speaker may follow in getting the attention of his fellow human beings.

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[8] Real Silk Hosiery Mills, *Sales Manual.* Indianapolis, 1927, p. 4.

SUGGESTED READINGS

Allport, F. H., *Social Psychology*. New York: Houghton Mifflin Company, 1924.

Chapter 1, "The Physiological Basis of Human Behavior."
Chapter 2, "Fundamental Activities—Inherited and Learned."
Chapter 3, "Feeling and Emotion."

(The best, rather complete discussion of the physiological basis of human nature available. Dr. Allport made a real contribution to the subject. Difficult reading for those who have had no psychology but worth the effort.)

Overstreet, H. A., *Influencing Human Behavior*. New York: W. W. Norton and Co., 1925.

Chapter 9, "The Building of Habits: Associative Techniques."

(A popularly written description of the origin and influence of our habits. Not very deep but good and worth reading.)

Watson, J. B., and others, *Psychologies of 1925*. Worcester, Massachusetts: Clark University, 1926.

Chapter 1, "What the Nursery Has to Say about Instincts."

(Quite readable. An interesting chapter in a valuable book.)

CHAPTER 2

GETTING THE ATTENTION OF HUMAN BEINGS

I. The Need of Attention to Getting Attention.
II. The Forms of Attention.
  A. Primary.
  B. Secondary.
  C. Derived Primary.
III. Methods of Getting Attention.
  A. Concreteness.
    1. Personal.
    2. Struggle.
    3. Suspense.
  B. Surprise.
    1. Sensational Methods.
    2. Curiosity.
    3. Suspense.
    4. Variety.
    5. Antagonizing the Audience.
  C. Humor.
  D. Setting for the Address.
IV. Methods to Avoid.
V. The Place of Imagery in Attention.

I. THE NEED OF ATTENTION TO GETTING ATTENTION.

If the President of the United States were advertised to give a lyceum lecture on "Getting Ahead in Politics" he would not find it necessary to *motivate* (get the audience interested in) his subject. Because of his prominence and because we recognize him as one of the most capable men in the world to discuss that particular subject, and because the admission fee would restrict the audience to one which had gathered especially to hear him speak upon that particular subject, the President would not have to motivate the speech. It would be motivated for him; he could plunge directly into his subject without attempting to direct our attention to it.

Unfortunately most of us do not find ourselves in the President's enviable position. The audience does not recognize us as authorities; they may not even know the subject we propose to discuss, and when announced they may not be especially interested in it—even though it may be "a question of national or international importance which ought to be of vital interest to every man, woman, and child."

If the speaker could look into the minds of the individuals in his audience before he speaks he would probably see them filled with thoughts of motor cars, farms, houses of every style of architecture, babies, household furniture, musical instruments and ukuleles, horses, hogs, cattle, cats, dogs, farm implements, radio sets, "dates," bank notes, investments of all kinds, jobs, "her," "him," eighteenth amendment, friends engaged in discussions of all sorts of questions, a train of gloomy associations—mistakes, unredressed wrongs, or happy day dreams of the future; these and thousands of other things may be passing in endless succession through the minds of your hearers. What do they care if the country faces "a great crisis" as the result of compulsory arbitration of labor disputes, lack of playgrounds, etc., etc.? To them finding a job, or a decision about the new spring bonnet is much more vital and interesting. Even though the audience ought to be interested in the speaker's subject, if they are not it is the speaker's business to interest them in it; if he can not direct their attention to it he might as well save his time and the time of the audience; if they pay little attention to what he says, he can accomplish nothing; he simply wastes time.

The speaker's first task then is to get attention—and favorable attention. In giving specific directions to their salesmen, the Real Silk Sales Manual says: "Most men and many women have some kind of a hobby. Very frequently a person can be more easily approached on the side of his hobby than on a strictly business basis. It is well to learn the hobbies of people and to use this knowledge in certain instances in leading up to and closing a sale. On your call back card you can frequently make such notes as 'likes to fish,' 'fond of dogs,' 'attends horse races,' 'interested in foreign missions,' 'a golfer,' 'a radio fan,' 'great church worker,' 'keeps White Wyandottes,' etc. This information will many times be the direct means of making a sale at a later date." The point is, of course, that the salesman can get the prospective customer's interests by a tactful mention of the subject to which he readily gives his attention most of the time. The reference to the customer's interests must be made tactfully; i.e. it must appear to be undesigned; it must not be obvious that it is just a part of the salesman's technic; if so, it will arouse resentment.

Very seldom will the public speaker face an audience, every member of which "keeps White Wyandottes," "attends horse races," or "is interested in foreign missions." Usually his audience will be composed of individuals who vary greatly in their specific interests; the man who "keeps

White Wyandottes" may not be at all "interested in foreign missions," and the man who "attends horse races" may be bored by a talk on a subject the mere announcement of which would get the very close attention of "a radio fan." What then is the public speaker to do? To get their attention he has to deal with something in which they as a group are interested—and yet we have seen that there are very few specific things to which the individuals of an audience will give their voluntary attention.

It is fortunate for the person who has to attempt to influence an audience that there are some interests which are so general that they are held by practically everybody. We may call these interests, the fundamental interests. They are *wealth*, *self-preservation*, *power*, *sentiments*, and *tastes*,[1] the effectiveness of which we shall discuss *seriatim*.

Very few people will fail to be interested if they can be made to see that a proposition means money to them. The Democrats of Wyoming—although in favor of "tariff for revenue only" in the abstract—like to see as much of our revenue as possible made off the tariff on wool. They have wool to sell. Who isn't interested in more money, more property, greater *wealth?*

Likewise all of us are interested in *self-preservation*, in our health and freedom from injury. True we are not interested in buying medicine to cure or prevent a cancer unless the street fakir's vivid description of the symptoms of a cancer makes us feel that we may have one. Then we are interested. Ordinarily the poorer our health, the more we are interested in it.

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[1] See Arthur Edward Phillips, *Effective Speaking*. Chicago: The Newton Company, 1922. His Chapter 5 gives a more extended discussion of the fundamental interests. Phillips' enumeration of these interests differs slightly from the one given above. Phillips refers to these fundamental interests as the "impelling motives."

Most people are interested in increasing their *power*, their reputation, their prestige. In college an enormous amount of work is done by students in order to have their names listed in every issue of the student paper as a reporter, in order to wear a letter, in order to wear this pin and that key; and think of the hours of labor spent by those not in college because of the prestige which comes as the result of belonging to such-and-such an organization!

Sentiment covers the desire to do what is fair, right and honorable. Most of us will struggle for liberty and especially in times of national crises we will respond nobly to patriotism. We are interested in the welfare of our parents, children, and friends, human and divine.

Most of us have some *taste* for the beautiful in the various arts.

II. THE FORMS OF ATTENTION.

You will notice that there are some traits listed above as fundamental interests which are not really fundamental to the human being as an untrained animal. For instance, we could hardly say that patriotism is fundamental; the babe is not patriotic; he has no particular love for his country; this love comes as the result of his training. These interests are so generally developed in civilized man that we call them fundamental.

Now if an interest can be aroused by training possibly the case is not hopeless for the speaker who wishes to interest in foreign missions the man who "keeps White Wyandottes" and who is bored by "foreign missions."

Surely he did not inherit his interest in White Wyandottes. If it has been possible for him to become so absorbed in White Wyandottes, surely there is a possibility that the speaker may be able to interest him in foreign missions. At one time he cared as little for White Wyandottes as he now does for foreign missions. Possibly a knowledge of the process which caused his present close attention to White Wyandottes would be of help to the speaker who desires to have him fix his attention upon foreign missions.

There are three forms of attention: primary, secondary, and derived primary.[2] A baby involuntarily gives attention to a bright light, a loud noise, something which moves—that we call primary or involuntary attention. If some one should shoot a pistol in this room right now, you certainly would give it attention; if some one should come in the door, you would give him your attention; if the person sitting next to you should suddenly jump up and gesticulate wildly, you would give him your attention. All of this attention would be given involuntarily—that is primary attention. You are asked to read something which you do not particuarly enjoy, yet you give it your attention; you go to a lecture which you have been led to believe will be worth while and although you do not particularly care for it, you give the speaker your attention because you think you ought to—this is secondary attention. Secondary attention is any attention which you force yourself to give—even though it may require but little energy on your part to give the attention. It is to be hoped that the reader has come in contact with some scholar who has become so interested in his work that he works at it with pleasure, that he even forgets to watch the clock and frequently works long past quitting time or meal time; possibly you have some hobby to which you involuntarily give your attention whenever your other duties will permit—if so, the attention which you give this hobby is called derived primary. At first you had to force yourself to give attention to the subject but as you came to know more about it you saw how interesting it was and now you have become so interested in it that you give the subject your attention involuntarily.

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[2] The writer deserts here the use of behavioristic terminology which was used largely in Chapter 1. The writer is not concerned with following any one system of psychology; he takes from any school of psychology those features which he feels will best explain human nature in a practical manner for the special purpose of this book.

Ordinarily the speaker has the primary attention of the audience at the moment when he is introduced. If for no other reason, the speaker has the attention of the audience because he is a moving thing—he walks to the front of the platform—he is the center of action. Out of curiosity the audience will look at him and await his first remarks. If the speaker hopes to retain their attention he must make his opening remarks so interesting that they will be willing to give the speaker their attention. If possible he should get them so absorbed in his topic that it will require no energy on their part to listen to him—for if it requires much energy the members of the audience will probably allow their attention to turn to things to which it requires no energy to attend—viz., such things as people leaving, a crying or playing baby, a sentimental couple, a flapping window shade, a sizzling radiator, or any other thing which arrests primary attention, or they may think of their hobby, their business or whatever it is to which they give derived primary attention.

The problem which faces the speaker after he has stepped to the front of the platform is: "How can I transfer the primary attention which I have at this moment just because I am a moving object into attention to my discussion of the topic in which most of my hearers may not be interested?" It is the purpose of the next few paragraphs to attempt an answer to this question.

III. METHODS OF GETTING ATTENTION.

Attention may be secured through concreteness, through surprise, through humor, and even through the setting for the lecture.[3]

A. Concreteness. These two things should be kept in mind regarding an abstraction: (a) an abstraction can be understood only after it is stated in the concrete; and (b) an abstraction is not impressive until after it has been made concrete. Because the concrete[4] is necessary to both clearness (understanding) and impressiveness (vividness), concreteness is well suited for attention-getting.[5]

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[3] These elements of the technic of attention-getting are not mutually exclusive.

[4] A good, easily understood discussion of the differences between concreteness and abstraction may be found in John Dolman, Jr., *A Handbook of Public Speaking.* New York: Harcourt, Brace and Company, 1922. Chapter 6.

A more extensive discussion may be found in John Dewey, *How We Think.* New York: D. C. Heath and Company, 1910, Chapter 10.

For an explanation of the difference between the concrete and the specific, see James A. Winans, *Public Speaking.* New York: The Century Company, 1925, p. 67.

[5] Possibly the author should practice what he preaches and be concrete in his explanation of what he has just said. (a) "An abstraction can be understood only after it is stated in the concrete" might have been phrased "we can not think in the abstract until we first think in the concrete." How did we get the word—or idea—*love?* The abstraction did not come to mankind from nothing. Man saw a mother doing hard work and sacrificing for her son; man saw the husband doing things which in themselves must have given him no pleasure, but he was doing them for his good wife—and man called the thing which

All of us enjoy stories. It would seem to be obvious then that one good way to get people's attention at the beginning of an address would be to begin with a story. As obvious as this truth is, it is surprising how many speakers begin with some abstraction. The illustration (a) captures attention, (b) makes clear the point, (c) makes the point impressive. The illustration gets attention because (a) we all like a story, (b) there is an element of curiosity—the hearers wonder what the speaker is getting at, and (c) it is different—unusual. Even though it is so obviously an excellent way to begin a talk, most speakers begin with some more-or-less uninteresting generality or abstraction or with some such trite statement as "The subject of my talk to you this evening is. . . ."

Consider this as the beginning of a talk: "The stage was set in a laboratory in Jersey City for the great experiment. This experiment consisted in attempting to produce the greatest amount of mutilation to the spinal cord and its attachments without killing the animal. The opinion of the experimenters was that the best results would be produced by tying the legs of a great number of dogs together and by dropping them from a height of 25 feet to the pavement in order to accomplish the desired degree of injury. One by one the animals were dropped and their broken spines examined, and even then, those of the poor animals who were not severely injured turned to greet their mas-

made them do this—*love*—an abstraction. But he did not get the abstract idea, or coin the word until he had seen it in the concrete.

(b) "An abstraction is not impressive until after it has been made concrete." A speaker might talk beautifully in the abstract about mother's love but unless he or his hearers applied it in the concrete and specific it would have little effect. Abstract sermons on mother's day have not been nearly as effective in really changing men's attitude toward mother as has been the concrete and specific statement of the same thing in Rupert Hughes' *The Old Nest.*

ters with expressions of doggish joy. What was the purpose of this fiendish experiment? The end gained? Nothing—except a repetition of knowledge already obvious and a sense of repulsion toward such a wanton act of cruelty on the part of the observers." [6] How much more attention-getting is this beginning than the following commonplace beginning, "Ladies and Gentlemen. The subject which I have chosen to speak to you about this evening is vivisection. Now, vivisection is one of the greatest problems facing our country to-day. It is a question which should be of great interest to every man, woman, and child in this audience to-night. According to Webster's Dictionary vivisection means, etc., etc."

Compare the following introduction with the one which in turn follows it: "Ladies and Gentlemen: There are at large to-night in the United States more persons who have taken human life—murderers—than there are clergymen of all denominations; there are 52,000 more slayers at large to-night in the United States than we have policemen." Does that concrete statement of facts not have more attention-getting power than this?—"Ladies and Gentlemen. We are too easy with our criminals. We do not detect enough criminals. We do not punish sufficiently those criminals whom we apprehend."

Why do we like to see a flying kite? Of course, if we are flying it, we get some satisfaction from being master of a situation. But we also like to watch a kite flown by another person; likewise we enjoy watching other things which seem to overcome the force of gravity. The kite soars above apparently in defiance of this law which limits us. Would it not be great to be a kite and to be able to fly about at will? Did you ever have daydreams of floating about in the air? But to repeat our question. Why do we like to watch a flying kite? Possibly because of *empathy*, the "feeling oneself into" the object contemplated. As "sympathy" means "feeling with," *empathy* means "feeling into"; the observer projects himself into the object observed and gets some of the satisfaction from watching an object that he would get from being that object. In reading a story the reader usually projects himself into one of the characters and experiences some of the romance he would be experiencing were he really the character.[7] Philosophical material makes difficult reading for many of us because we find it difficult to "feel ourselves into" the abstract material; there is a lack of empathy. Concreteness enables us to visualize with less energy; it makes it easier to apply what is being said to our own experiences. The narrative appeals because of concreteness and empathy. When we read a story we tend to identify ourselves with the story; perhaps we become the hero—unconsciously, no doubt. That is why we like the happy ending—because it would otherwise be our own defeat. A shop girl once explained her great liking for Mary Pickford thus: "Because she has a rottener time than we have and seems to come out all right in the end." We have to identify ourselves with situations in order to enjoy them most; we enjoy most those games of our home town or school teams; if a man is of a mercenary mind, he has to bet on a ball game to become much interested in it.

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[6] The beginning of a talk on "The Crime Against Animals" by James Dillon at Oxford, Ohio, January, 1927.

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[7] The reader will find it profitable to read Robert S. Woodworth, *Psychology*. New York: Henry Holt and Company, 1921, pp. 491, 515-516.

We like to have our stories start in familiar settings with which we can easily identify ourselves—empathy is easier—and end in romance. It was the original policy of the last purchasers of the *Saturday Evening Post* to show that there was romance in the business man's life, in order to appeal to the business man. At first the pictures of the business man were not true to life. With the editorship of Lorimer and a change in the tone of the stories the magazine became popular. It and *The American Magazine* are now the most widely read magazines in the country. They deal with conditions which confront the greatest number of the public and make these commonplace conditions seem romantic. We call a story or article which does this a *human interest story*. Any one who doubts the popularity of this type of story should investigate the circulation of the various types of magazines. Only two of the "Big Five" intellectual magazines are paying expenses; the others are subsidized. It is hard for us to identify ourselves with abstractions and generalities. Empathy is easier in stories which contain *personal*, *struggle*, and *suspense* elements.[8]

1. *Personal.* Empathy is easiest when the story deals with a person. Unfortunately, yellow journalists with no scruples and with the eyes only upon the bank account have taken advantage of this trait of human beings. They give little attention to significant national and international affairs in order to devote their space to personal stories.

One well known publisher owns some twenty newspapers which are all quite successful—financially. This publisher is a millionaire—many times. Why? His papers deal with organized and capitalized gossip. What is the appeal of gossip? It is *personal;* it concerns itself with people and their actions in concrete situations more or less universal, situations in which we can easily identify ourselves, thus making empathy easy; it concerns itself with the derogatory, intimate details of their lives. The editors of these papers use the knowledge that we look for flaws in others (especially in social and financial superiors) in order to increase the estimates of ourselves. These papers take the place of the back-yard gossip of the small town. They make commonplace happenings seem more significant than they really are.

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[8] These elements were found to be prominent in all of the ten news stories receiving the greatest amount of newspaper space during 1925. The study was made by Professor George H. Gallup of the School of Journalism, University of Iowa.

2. *Struggle.* A dog fight will break up even a faculty meeting.

The Chicago Tribune has built up its circulation partly because it is campaigning almost constantly for something.

Some years ago *The New York Herald* was losing circulation daily. It seemed destined to go bankrupt until the editor hit upon the idea of attacking William Randolph Hearst. The public likes a good struggle. The circulation arose.

3. *Suspense.* Floyd Collins, an obscure native of southern Kentucky, received more newspaper space during 1925 than any other one individual because he happened to have a rock fall on his foot in such a way that he could not get from under it nor was any one able to help him free himself even though they could get food to him and could establish radio connections. The first day that he was confined in the cave, the story did not get on the front page but as time passed without his being rescued, the interest

of the public became so great that he was the most talked of man in the country. Bulletins appeared frequently about him. *Suspense* caused this obscure Kentuckian to receive more newspaper space during 1925 than any act of the President of the United States. Unfortunately Mr. Collins died; otherwise this element of suspense might have enabled him to have become rich through vaudeville or movie appearances, or through written testimonials for liniments and facial creams,—or possibly he might have become a congressman! Who knows? Suspense in a concrete illustration helps it hold attention.

Concreteness gets attention. Sinclair Lewis, in *Main Street*, succeeded in making concrete the abstractions and ideas which many people already held. His book was a "best seller."

B. Surprise. We may introduce *surprise* into our speech by (a) sensational methods, through (b) an appeal to curiosity, through (c) suspense and (d) variety, and by (e) antagonizing the audience. Anything which is different from the commonplace—different from that which an audience might expect is surprise. The various methods of surprise are discussed *seriatim.*

1. *Sensational Methods.* When introduced, a speaker before an Ohio high school assembly walked briskly to the front of the platform, removed his coat, then his tie and collar and even his shirt; but he did not stop then; he removed his trousers! For underwear he wore a gym suit; in the gym suit he gave a talk on the advantages of physical education in high school. That was sensational; it got attention; but was it a wise thing to do?

Sensational methods are unwise which do not direct attention toward the subject of the speaker. People listen to the speaker because of his sensationalism and not because of his ideas; he is a mere entertainer of his hearers, not one who directs their thinking. Another danger in the use of sensational methods is that the speaker soon gets a reputation as a sensationalist. To keep attention then the speaker has to become more and more sensational.

Sensational methods are justifiable when they direct the thinking of the audience to the subject at hand. "Ladies and Gentlemen. There are more murderers at large in the United States right now than there are policemen in the United States!" That is sensational—and true—and effective in getting attention and effective also in centering it upon the crime situation.

A scientific demonstrator sent a heavy machine over the heads of the audience upon a single wire. If the machine had fallen off that single wire some one might have been killed. That was sensational; it attracted attention; it gave a clear idea of the value and effectiveness of the gyroscope.

2. *Curiosity.* A man who is now an outstandingly successful salesman tells that his first selling experience came about as the result of his great desire as a boy for a bicycle. After much persuasion he finally got permission from his mother to reply to an advertisement which promised a bicycle to all boys who sold a certain number of their remarkable noodle cutters. In reply to his boyish letter, the noodle cutters were received immediately. He began his work with high hopes. Unfortunately his prospective customers did not seem to be so much interested in noodle cutters as he had expected and as the advertisement had assured him they would be. When he knocked at the door and the good housewife answered, she inevitably agreed with him in his first question: "You don't want to buy a

noodle cutter, do you?" No; she didn't. Jimmy was becoming discouraged; the bicycle did not seem so near at hand. Finally he decided to try Aunt Celia. She was not his aunt; all the boys in town called her *Aunt* probably because she liked boys and they liked her. He knocked on Aunt Celia's door; when she came to the door, Jimmy held up the noodle cutter, but he did not say a word. Aunt Celia looked at him, then at the noodle cutter, and back again at him, and then said, "Why, Jimmy what's that you have?" "Noodle cutter! Lemme show yuh how't works." And before he left, Aunt Celia had bought two noodle cutters; one for herself and another for a married daughter. Of course, Aunt Celia's purchases may have been due partly to her liking for Jimmy. Jimmy tried the same method on others—simply holding up the noodle cutter, saying nothing until their curiosity caused them to ask "What is that?" and in time he had sold enough noodle cutters at twenty-five cents each to get the bicycle.

Curiosity may be aroused not only about noodle cutters and other concrete objects but also about ideas. The man who wishes to influence human beings will find that curiosity holds attention.

3. *Suspense.* The uncertainty must be about something about which the audience really cares. A well liked preacher held the close attention of his congregation to a sermon on the duties of a servant of God because the audience was in suspense regarding the announcement of his decision as to whether he would accept a call from another congregation. Debate audiences invariably give the critic judge close attention until he announces his decision.

4. *Variety.* It is impossible for a person to attend to one thing for any length of time. Try looking at a dot; a

person cannot keep his attention fixed solely upon it unless he considers different phases of the situation, how large the dot is, how far from the top of the page, how dark it is, etc. The speaker makes it more difficult for his audience to give him their attention if he is montonous either in his thinking, voice, or manner. Sentence structures need to change; a variety of descriptive words should be used; the type of illustrations and the tone and force of the voice should be varied; the speaker should not stand perfectly still, and on the other hand, he should not repeat certain movements regularly.

5. *Antagonizing the Audience.* At times a speaker addresses hearers all of whom agree thoroughly with his purpose and who would not be interested in a repetition of the arguments with which they are already familiar. Upon such an occasion a clever speaker may take advantage of the fact that we are interested by the speaker who opposes our prejudices even though we may dislike him for opposing our views. The speaker can first argue against his own belief and the belief of his hearers and then overthrow the arguments which he has advanced early in this talk. Sometimes this is about the only way a speaker can get interest in a subject which seems commonplace and upon which he has no new arguments. It gets the hearers' attention; then when the speaker uses their own arguments to overthrow all the arguments of the opposition, it further strengthens their beliefs.

A group consisting largely of fraternity men usually looks rather bored when announcement is made that another talk will be given on "Why Fraternities Are an Asset to American College Life." Most people in the group are familiar with all the arguments and evidence usually given on that subject. To proceed with the recital of these arguments will, at best, arouse only a respectful, forced attention. Real interest in the same arguments would be aroused, however, if the speaker should first seem to attack fraternities and thus antagonize his audience. By this attack on their cherished institution they are aroused and interested. The speaker can then overcome these first objections to fraternities by the arguments with which they are already familiar—the same arguments which, if given without antagonizing the audience, would have received only a forced attention.

C. Humor. Humor is universally effective in getting attention. It also tends to make the audience like the speaker. Naturally, the humor should direct attention to the topic under discussion. The effective speaker wishes the audience to believe, buy, or do something as a result of his speaking; he is not interested simply in having them remember him as a humorist. The humor should serve to further the purpose of the talk.

D. Setting for the Address. The very setting of the lecture will have its effect upon the attention which the speaker will receive. The larger and more "important" the hall is, the greater prestige the speaker has.

The appearance of the platform has its effect. If care has been taken to have the platform appear attractive, greater importance is attached to the speaking. The prestige of the speaker has much to do with the attention which he receives.

The speaker's appearance can affect the attention which he will receive. "The primary necessity for the speaker in presenting a sales talk is to attract favorable attention to himself and his proposition. Consequently the following principles are offered:

> 1. Men give attention to things that favorably impress them.
>
> 2. The first thing the group will notice will be the person of the speaker.
>
> If you wish to attract favorable attention, make sure of your personal appearance. . . . Avail yourself of every advantage of dress, manners, and language. Let your prospect's first impression be that you set a definite value upon his time, that have something important to say and that you do not intend to trifle about it. Flippancy, funny stories, crude attempts at wit usually cheapen you in the eyes of your prospects. Strict attention to business, dignity and sincerity furnish the keynote of the speaker's attitude if he wishes to win favorable attention to himself." [9]

Visual aids are a great help both in getting attention and in making things clear. An audience will look at maps, charts, diagrams, models, etc., out of curiosity. In an expository talk it is advisable to have some visual aid to help make the explanation clear. The chemistry professor who performs the experiments which he describes will get much better attention than the professor who merely describes them. The speaker who talks about his travels will find it helpful in getting attention to have his platform decorated with souvenirs. A great humorist of the last century, Josh Billings, had but one lecture, the title of which was "Milk." He always insisted that a tumbler of milk be

[9] George Rowland Collins, *Platform Speaking*. New York: Harper and Brothers, 1923, p. 207. Used by special permission.

on the table in front of him while speaking. Possibly that was to justify the use of the title of the lecture for he never referred to milk during the lecture. Was that advisable?

There may be some doubt regarding the truth of the physiology used by the sales manager quoted below, but there is no doubt regarding the truth of the point which he attempted to make: "Psychologists tell us that the optic nerve is twenty-two times stronger than the nerve which leads from the ear to the brain. What one sees, therefore, has a stronger influence upon him than what he hears. That is why we use a presentation book with striking colors to supplement the sales talk."

IV. METHODS TO AVOID.

The good speaker will avoid saying what most speakers would say on the same occasion. The good speaker will not be commonplace. He will avoid as poison such statements as: "The subject which I wish to discuss to-night is. . . ." and "Now, I'm really not much of a public speaker but since I have to say something. . . ." The effective speaker will be original, be different and will surprise his audience. On the other hand he will not be different just for the sake of being different; he will not surprise them merely to surprise them. He will make his remarks relevant so that attention will be directed toward his subject and not simply to his originality.

The best speakers avoid personal references in their introductory remarks. These draw attention to the speaker and not to his subject. The best speakers utilize the best opportunity they have (right at the beginning of the talk) of getting the attention of their hearers directed toward the subject. Regardless of how good the speaker's motive may be in referring to himself and regardless of how humble he may be, some one will judge him to be egotistical if he talks about himself in his introductory remarks.

Bishop Taylor [10] tells us of certain varieties of surprise which should be avoided. He recommends that we avoid all such surprises as are of doubtful moral propriety, or likely to have a demoralizing effect. "It is said of a celebrated American preacher, who knows well how to arrest attention, and hold it, and generally does so by appropriate means, that on a very warm summer day, when he arose in his pulpit to preach, his first sentence was, 'It's d—d hot this morning.' That was a sudden surprise, which arrested and astonished every hearer. After a moment's pause, he proceeded, saying, 'I heard that shocking expression fall from the lips of a man as I entered the church a minute ago.' He then preached a withering sermon against the sin of profane swearing. He accomplished by that surprise, all that he designed, but at too great a cost. The startling announcement, coming from such a source, fixed so deep an impression on the mind of every hearer, especially the young, that his whole sermon could not eradicate it, nor neutralize its poisonous effect. It rang, I doubt not, in the ears of every boy who heard it for a week, and he involuntarily repeated it to himself a thousand times, and perhaps quoted it to others, and apologized by 'Mr. ——— said it.' The effect, upon the whole, must have been bad, decidedly bad."

Whatever is silly or irrelevant should be avoided. "A brother preaching on the subject of hell, reached the climax of his descriptions of the infernal regions when language seemed to fail under the weight of some wonderful forthcoming thought. He paused, pulled a match from his pocket and, striking it, held it up, saying, 'Do you see that? See its blue blazes and curling smoke; and O, what a smell! and yet this is a very small matter compared with the dreadful hell to which sinners are hastening.' That was a silly trifling with the subject and the occasion."

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[10] William Taylor, *The Model Preacher*. Cincinnati: Swormstedt and Poe, 1859, Chapter 4. The remainder of the discussion of "Methods to Avoid" is taken from this chapter.

All strategical performances involving deception should be avoided. "It is said that, at one time, when Lorenzo Dow preached under a large spruce pine in South Carolina, he announced another appointment for preaching in the same place on that day twelve months later. The year passed and as Lorenzo Dow was entering the neighborhood the evening preceding his appointment, he overtook a colored boy who was blowing a long tin horn, sending forth a blast with rise, and swell, and cadence, which waked the echoes of the distant hill. Overtaking the blower, Dow said to him: 'What's your name, sir?' "

" 'My name is Gabriel, sir,' replied the brother in ebony.

" 'Well, Gabriel, have you been to Church Hill?'

" 'Yes, Massa, I'se been dar many times.'

" 'Do you know a big spruce pine tree on that hill?'

" 'O, yes, Massa; I knows dat pine.'

" 'Did you know that Lorenzo Dow had an appointment to preach under that tree to-morrow?'

" 'O, yes, Massa; everybody knows dat.'

" 'Well, Gabriel, I am Lorenzo Dow, and if you'll take your horn and climb up that pine tree to-morrow morning and hide yourself among the branches before the people begin to gather, and wait there till I call your name, and then blow such a blast with your horn as I heard you blow a minute ago, I'll give you a dollar. Will you do that, Gabriel?'

"'Yes, Massa, I takes that dollar.'

"Gabriel was hid away in the tree top in due time. An immense concourse of persons, of all sizes and colors, assembled at the appointed hour, and Dow preached on the judgment of the last day. By his power of description he wrought the multitude up to the opening of the scenes of the resurrection and grand assize, at the call of the trumpet peals which were to wake the sleeping nations. Then, said he, 'Suppose, my dying friends, that this should be the hour. Suppose you should hear, at this moment the trump of Gabriel's trumpet.' Sure enough, at that moment the trumpet of Gabriel sounded. The women shrieked and many fainted; the men sprang up and stood aghast; some ran; others fell and cried for mercy; and all felt, for a time, that the judgment was set, and the books were opened."

V. THE PLACE OF IMAGERY IN ATTENTION.

Fortunate is the speaker whose thoughts already have the tendency to take the form of images; *i.e.*, who has a tendency to place his abstractions in the concrete. Such a speaker is more easily understood for it is easier for the audience to establish empathy with the concrete than with the abstract. Persons differ in the type of images which they most easily reproduce. In general the visual image is strongest in most people; the auditory image follows closely in general effectiveness. President Scott explains the various kinds of imagery in this manner:

> Before me as I write is a poster, advertising the Chicago Horse Show. Turning my eyes to it, I perceive it in all its details.
>
> The horses, carriages, people and decorations are all equally clear and distinct to my gaze. I close my eyes and try to imagine the poster, and it stands out before me much as it did when I was looking at it. . . . My *visual image* of the poster is quite similar to my percept of it. . . . I try to live over again an experience of a former hour spent in ascending a precipitous cliff in which loose rock was moved from its resting place and went roaring to the bottom of the canyon. I hear in imagination the rock as it plunges from one ledge to another. With each bound the roar becomes more and more terrifying, the echoes reënforce one another till the whole valley is filled with a deafening roar. As the rock strikes the bottom, there is a terrific crash, followed by a gradual dying out of the echoes, only to be followed by a deathlike stillness. My *auditory imagery* of these sounds is so vivid that I feel once more that I am making the difficult ascent and hearing the noises of the canyon. . . .
>
> I call up a former experience in which I was playing football in which the scrimmage was unusually trying. . . . I feel in imagination the straining of the muscles as I attempted to push against the line. I imagine the terrible struggle, the twisting, straining and writhing of every muscle, tendon and joint. As I imagine it I find the state is reëstablished and I am unconsciously leaning toward the goal, as if the experience were a present one. My *motor imagery* of the football game. . . .
>
> In my imagination I feel a fly slowly crawling up the bridge of my nose—I have a *tactual image* of it—and the image is so strong that I have to stop to rub my nose.
>
> I ate a peach for breakfast this morning and enjoyed the taste of it—my perception of the taste was pleasing. It is almost noon, and, as I think of how it tasted, my mouth waters—I have a vivid *gustatory image* of the peach.
>
> . . . As I think of how the gas factory smelt yesterday when I passed it, I have an *olfactory image* of the gas.

> . . . As I think how it felt when I stepped on a rusty nail I have a mental image of the pain.
>
> It is the function of our imagination to supply us with mental images, and from all that has been said, it is quite evident that we may have mental images of those things which we have previously perceived.[11]

It is only through images that we recall things; it is only through images that we can plan things in the future and at a distance. We picture things as a result of the images which we have—either as the result of seeing or as the result of having been told. It is the speaker's business to stir up these images in the minds of the hearers. The more effective the speaker is in arousing imagery in the minds of his auditors, the more effective he will be.

By conditioning, certain images are "loaded." Sentiment gathers around certain images—take, for example, the sentiment attached to the image *mother*. The more "loaded" these images are with sentiment, the more powerful the appeal of the speaker will be.

Productive (or creative) imagination does not create anything absolutely new; it simply makes new combinations of old images. Miss Hattie Sprout has never seen a battle or even a battlefield yet out of pictures and descriptions she imagines what a battle looks like. Productive imagination is of great value to the public speaker. Ordinarily, facts are dead, uninteresting things without imagination. The statement that there are 135,000 persons at liberty in the United States who have taken human life unlawfully is not as striking as the statement—"There are 52,000 more murderers at large in the United States to-night than there are policemen in the United States." The mere recital of the facts regarding the effect of the World War upon France is not as effective as is this translation of these facts into American conditions: "It was in France that most of the battles were fought. It was France who lost most in devastation and loss of life and property. During the war, one-thirteenth of the total area of France was destroyed, and in the devastated area were most of the farms, factories and mines of France. In fact, ladies and gentlemen, the part of France that was completely destroyed paid to the French government one-fifth of the total taxes. If one-thirteenth of the area of the United States were destroyed, there would not be a building, a tree, or any form of life in the state of Colorado,[12] and also in the states of Maine, New Hampshire, Vermont, Massachusetts, New York, Pennsylvania, Rhode Island, Connecticut, Delaware, New Jersey, Indiana, and Ohio. If a portion of territory as great as this were completely destroyed, could the United States produce goods to pay a debt which would be as great in proportion as is the debt of France? The war cost France seven devastated departments (states), seventy per cent of her sugar production, one-half her electric energy, one-third of her coal production and in three years, France has had to pay seven billion five hundred million dollars for reconstruction in order that her people might simply exist. Thus far France has not been able to secure from Germany full measure for the destruction of her countryside and yet, victorious France must pay to her friends and allies more than four times the amount which she paid to Germany as the severe indemnity after the war of 1871. Why my friends, the hand of Bismarck was light indeed when compared with that of a friend and Ally should payment be exacted." [13]

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[11] Walter Dill Scott, *The Psychology of Public Speaking.* New York: Noble and Noble, 1907, pp. 15-17. Used by special permission.

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[12] The address was given in Colorado.

The public speaker needs to develop his imagination—his ability "to see things." The unimaginative person sees a youngster making mud pies and "sees nothing"; Edgar Guest sees the same youngster, sees a human interest story, writes a poem, and shows us something interesting which we did not see until Edgar Guest pointed it out to us. Day after day you and I see things which would make excellent illustrations if we would use a bit of productive imagination in putting these events into different settings. How often has the reader heard a good public speaker make an excellent illustration out of an incident similar to one which you knew, but which it had not occurred to you could be used so effectively as an illustration of some point? The truth contained in Russell Conwell's lecture, "Acres of Diamonds" is commonplace; secondary school orators have bored audiences with repetitions of this truth. Russell Conwell used his imagination to present this commonplace truth by means of concrete illustrations which stirred up interesting images in the minds of his auditors; his lecture was given over 6,000 times; it changed the lives of scores of people, yet a less imaginative presentation of the subject would simply have bored the audience.

SUGGESTED READINGS

Overstreet, H. A., *Influencing Human Behavior*. New York: W. W. Norton and Co., 1925.

Chapter 1, "The Key Problem: Capturing Attention."

Chapter 3, "The Problem of Vividness."

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[13] From an address by Sholie Richards before the students of the Colorado Agricultural College, March 3, 1923.

(Both chapters are excellent. Practical; interesting; should be read.)

Chapter 6, "Crossing the Interest Dead Line."
(Great!)

Taylor, William, *The Model Preacher*. Cincinnati: Swormstedt and Poe, 1859.
(An excellent, practical and cleverly written discussion of attention. Unfortunately the book is out of print.)

CHAPTER 3

WHY HUMAN BEINGS DIFFER

I. The Causes of Personality Traits.
II. The Effects of Personality Traits Upon Conduct.
III. The Effects of Personality Traits Upon Belief.

I. THE CAUSES OF PERSONALITY TRAITS.

Up to this point we have discussed the structural basis of human nature. It would be wise now to see why, seemingly surrounded by the same conditions, it works so differently in different individuals. Thus far our description of the human being makes him appear to be more or less a machine the activities of which are determined rather definitely by his surroundings. We seem to have agreed with the doctrine that man is entirely the product of his environment and that all persons placed in the same environment will develop the same personality.

The same environment will not necessarily produce the same personality because personality traits depend upon both inherited and acquired abilities. Inherited abilities vary in different individuals, hence causing the same environment to produce different personalities. Man's intelligence depends quite largely (but not entirely) upon the brain factors and other factors of the nervous system which are inherited. Other physiological factors (coördination of movements, glandular activities, etc.) play a great part in determining the impulsiveness, skill, and emotional characteristics of man. Our very important habit systems of self-expression which seem to be entirely acquired are affected by inherited physical characteristics. A student in the writer's classes told him very frankly that his great ambition was to be a prize fighter, but his size prevented any hope of success in that line of activity so he hoped to do his fighting successfully with words; he is studying law. However it is true that our personality traits of self-expression are largely acquired and they are acquired by the individual in the process of his adjustment to his environment. These personality traits of self-expression are: drive, compensation, extroversion-introversion, ascendance-submission, expansion-reclusion and character.[1]

Drives. We have spoken of the drives of the human being as being hunger and sex and yet we see people who have other drives (to save the world, to become a great poet, to get rich, etc.) which seem to be as strong with certain individuals as are the drives of hunger and sex with most people. Because of special abilities which may enable an individual to develop great efficiency and speed in a certain work and because this work may give him great pleasure, it may develop into a drive. The blocking of this drive has the same result as the blocking of prepotent reflexes. The most common drives are wealth, reform, religion, and prestige through fame as a statesman, artist, or orator.

Compensation. Unfortunately for the individuals concerned, the course of drives—like that of true love—does not always run smoothly. It is not always possible for an individual to realize his ambition. Because of his size he may be prevented from becoming a prize fighter. The child-loving wife may have no children of her own. The would-be orator may not be possessed of sufficient intelligence. The socially ambitious may be thwarted by physical or moral or intellectual defects.

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[1] Those who are familiar with Allport's *Social Psychology* will note a similar, but not identical classification of the traits of personality.

These difficulties may be met successfully by *compensation.* The individual may recognize his limitations quite frankly and attempt to overcome them. If handicapped by a frail body, he may do as Roosevelt did: lead a "strenuous life" in order to develop a hardy constitution. Or, on the other hand, the individual, without any particular self-pity, may find another road to happiness. If the child-loving wife finds that she can have no children of her own, she may adopt children or turn to some form of social work. The individual who could not ordinarily remain on the intercollegiate debate group on account of lack of speed in learning may compensate for that defect by spending more time in study than the other debaters. The plain looking woman may develop very attractive traits of personality.

The difficulties are dealt with unsuccessfully when the individual withdraws from reality and refuses to acknowledge the defect by imagining that the desired conditions really exist. Roosevelt might have withdrawn from reality and have imagined himself robust and doing things requiring remarkable physical powers. The debater might have imagined himself swaying the multitudes by his oratory. The social aspirant may have deceived himself into believing that he descended from the blue bloods of New England because of a similarity in names—as did a family in Wisconsin in 1920. The Armstrongs had made quite a sum of money in lumber so they were able to indulge the whimsical tastes of their daughter who had just returned from a finishing school where she had acquired a great desire to become socially prominent. It was the anniversary of the landing of the Pilgrims; the disease, Americanitis or Plymouth Rockitis, was prevalent as it usually is on this anniversary; social aspirants all desired to trace their ancestry back to the Pilgrims. To satisfy their daughter's desires, the Armstrongs engaged a genealogist to look up their family tree to discover who were perched upon it. Sure enough this genealogist traced the Armstrong family back to the Mayflower. The daughter was delighted; and so were the other Armstrongs. The interior of the house was remodeled; modern furniture gave way to antiques; two old muskets were crossed above the fireplace; a small model of the Mayflower was purchased for the hall; even the mongrel breed of chickens was disposed of and nothing but simon pure, 100 per cent Plymouth Rock chickens were allowed to strut in the Armstrong back yard. They lost no time in making it clear to the entire community that their ancestors had come over on the Mayflower. They were having a great time; they were really blue bloods. All went well until some little red-headed, freckled faced lad in the Freshman American History class in the local high school in browsing over records of the Pilgrim fathers unexpectedly discovered that the man upon whom the Armstrongs had placed all their hopes was a bachelor!

In this retreat from reality the student will imagine within himself the desired traits—his poor grades are not due to his lack of intelligence or work but to the instructor who is unfair and prejudiced.

There is another manner of meeting the difficulty which is just as futile as imagining that within one's self the longed-for conditions really exist—and this other method is *rationalization*, i.e., substituting another ideal. The student whose lack of intelligence or energy prevents him from doing excellent work often rationalizes, "Oh, well; learning isn't the chief purpose of college anyhow," or "Shucks! What do I care about grades; they don't indicate what you really know anyhow!" In this type of reaction to the difficulty, the defect is still there although the emotion surrounding it is suppressed. The individual has not faced his difficulty squarely; he has merely evaded it. For that reason the exposure of the rationalization arouses the inferiority complex and causes anger. Therefore, the person who hopes to influence human beings needs to be very tactful in exposing rationalizations.

Extroversion-Introversion. Fortunately the extremes of extroversion and introversion are not numerous. Extroversion and introversion represent the extremes in dealing with reality. The introvert resorts to daydreaming to meet conditions in this world; he is highly imaginative; he tends to regard as personal, remarks which would be considered impersonal by an extrovert; he is extremely conscious of himself. The extrovert is the other extreme —and is the more normal condition; he usually gets along better in the world of reality.

Insight. We have a tendency to rationalize our failures —to blame them upon someone else; it was not our lack of business ability which caused our failure in business, it was "the hard times," or people's dishonesty, or something else—anything else but ourselves. We have a tendency to give as motives for our actions the motive which sounds the best; we play football "for the glory of the alma mater," not because of the glory, prestige, trips, hero-worship, sweaters, football emblems, and banquets which we get.

Insight is the ability to see through our own rationalizations; to understand our own motives thoroughly so that we do not deceive ourselves as to our real motives; in other words, we know ourselves as we really are. Insight is a most valuable asset. It enables us to realize our own real weaknesses and to take steps to correct them; we can conduct our relations with others on a basis of perfect frankness; we can take a joke on ourselves in good nature because we are not afraid of the truth—we recognize it.

Lack of insight is shown in the following statement made by a minister who was put under great pressure to refuse an offer from another church which offered an increase in salary of $900.

> I do not feel that the people here have treated me fairly. Undue influence has been used to prevail upon me to stay. I had made my decision (to go) and my wife and I are very unhappy over it (pressure which caused them to remain). We really wanted to go. . . .
>
> However, I have agreed to stay for the good of the work. It appears to be God's will that I stay. The people have put it in such a way that I cannot refuse (to stay). . . .[2]

The reader will notice that the minister could not resist the temptation to give the altruistic reason; he was staying because it was God's will. And yet you will notice that he complained because he felt that the people used unfair treatment and undue influence to get him to stay.

[2] Cincinnati, Ohio: *The Cincinnati Enquirer,* December 12, 1926, p. 15.

Most of us do not think of God as expressing his will in that manner.

Ascendance—Submission. Whenever people meet they tend to react to each other in an ascendant or submissive attitude. Sometimes these attitudes are quite obvious but at other times they are not very evident. Two persons who have strong ascendant tendencies may struggle (not physically, of course, in civilized society) with each other until one places the other in the submissive rôle. This is not done consciously in most cases; it is an unconscious process. All of us stand in awe of some people but feel ourselves to be superior to others.

Strength determines this ascendant-submissive relationship; the strength may be physical, intellectual, or social. The man with the large physique has the advantage. The physical advantage may be overcome however by the known intellectual, social, political, or economic strength of the other person.

A weak constitution in childhood may result in the reticent, submissive attitude—especially if the child is repressed constantly by stern parents. However, if the weak child is allowed to rule the household just because he is weak, and if he is allowed to do just as he pleases, he will develop the ascendant attitude—possibly to the socially undesirable state. This undesirable degree of ascendancy is liable to be removed when he leaves home and associates with boys of his own age, especially if these boys happen to be stronger physically.

A straightforward, positive manner of speaking tends to place one in an ascendant position over one whose manner of speaking is hesitant and quiet. The writer knows of a college president with whom most of the faculty members had great difficulty in talking; they said they never got to finish what they started to say; that the president interrupted them; and therefore they never got any satisfaction from interviews with the president. It happened that this president had an unusually straightforward, positive, forceful manner of speaking and when he would start to interrupt (as all of us do), his manner of speaking, together with his position as president, placed him in such an ascendant position that they immediately stopped talking. Had they raised their voices above his and continued to talk he would have stopped. Faculty members who did this had no more difficulty in carrying on an interview with him than with any other faculty member.

Expansion—Reclusion. The extremes of these traits are probably illustrated as clearly in letters of application for a position as in any other manner. The letter of the expansive person is full of personal references, his opinions, his attitudes; you feel that you have really come to know the individual through the reading of his letter. The reclusive individual eliminates the "self" from the letters; regardless of how adequately he may describe his training and experience he does not make the letter an expression of his personality. The expansive person will probably use "I think" frequently; the reclusive person keeps self in the background. Unless the expansive person is tactful he may appear conceited even though he may not be.

Character. Character is the term we use to designate the attitude of the individual toward social and legal standards established by society. A good character will vary in accordance with the standards of society.

A man may become so sensitive to the laws of society that he will obey these laws because they are laws and not just because he is forced to obey them. He may take pride in obeying them and feel that in doing this he is developing himself—because he is making himself the most socially desirable type of person. The person who is not so sensitive to social control and who has more of the selfish in his system does not obey laws just because they are laws; he reserves the right to disobey "unjust" laws. Of course, he also reserves the privilege of deciding which laws are "unjust" laws.

II. THE EFFECTS OF PERSONALITY TRAITS UPON OUR CONDUCT.

We recognize these personality traits in other people and have specific attitudes toward them. We are set to react differently when in the presence of a minister than in the presence of a prize fighter. A student is set to act differently in the presence of the boys at the fraternity house than in the presence of his professor. His manner of expressing himself and his general bearing are different. We are set to react differently to a book agent than to a social caller; some book agents take advantage of this information and attempt to give the impression that they are not agents—until they are safely in the house.

When we are going about our affairs in our room not realizing that there is someone else in the room, we are startled suddenly to discover that someone has been in the room for some time. We are not startled simply because we see the person, but because we are not set to act as though we were in the presence of others. We quickly review our actions to see whether we have been unconventional in any respect while unknowingly in the presence of another human being.

For each person with whom we are acquainted we have a special pattern of response. Because we know all his traits we are set to react in a certain manner in his presence. If we are walking down the street, see an acquaintance coming, then look away until we get near him, then turn toward him to speak and discover that it was not the person we thought it was, we are startled—not because the meeting was unexpected but because the neural adjustments were made to react to a specific person and we found suddenly that we were not properly adjusted to the real situation.

By constant association of certain traits with certain people we come to recognize these people by one of their traits; for example, we recognize by the sound of his footsteps a friend whom we cannot see; we recognize another by his general carriage, or by the cut of his hair, etc. We are seldom mistaken about the voice of a close friend.

Not only do we have specific attitudes toward specific individuals but we have specific attitudes toward specific groups. We react differently when standing before a church audience than when standing before the same people at a vaudeville. We are set to react differently in a formal meeting than in an informal "session" around the fireplace. And these groups expect us to act differently. This explains why the speaker finds it advisable to vary his manner of speaking before different groups and on different occasions. At one time a group of teachers at a convention may be much interested in a more-or-less technical discussion of some new intelligence test and yet the same group at a banquet in the evening would resent this weighty discussion. School teachers do not always wish to hear about teaching; preachers do not always wish to hear about soul-saving; laborers do not always wish to hear about labor problems; and college students do not eternally desire to hear the "secrets of success" as so many speakers before college students seem to think. The successful public speaker will consider not only the differences in the general natures of the groups which he addresses (whether farmers, laborers, clerks, capitalists, etc.) but he will also consider the variety of moods of the same group.

We human beings expend considerable energy in trying to build up attitudes in other human beings toward ourselves. This desire to build up attitudes toward ourselves in others may or may not result in good. If we desire to be thought of as belonging to the "elite" socially, we may be led to posing and to living beyond our means. On the other hand this desire to build up attitudes in others toward ourselves may result in much good. The desire to be thought of as an intellectual giant may cause us to undergo severe mental discipline—or, of course, it may result in sham.

After the attitude of others is built up, we are then confronted with the business of maintaining that attitude toward us. It is not difficult to maintain an attitude once it is established for it is the natural thing for an individual to do what people expect him to do. If a person is a minister, people expect him to act as one, and ordinarily it is easiest for the minister to stay within the bounds of decency established for the minister. If, on the other hand, some girl has lost her reputation for chastity, it is made easier for her to continue lapses in conduct for the community expects her to.

When there is a difference between what people think we are and what we really are, we try to keep up appearances. When our pretenses are exposed, the attitude of people toward us changes and this change is often keenly disappointing. Often we do not desire to change the attitudes of others and their reactions to us even when this change in attitude would not reflect upon our character in any way. We have a peculiar dislike about informing someone of a mistaken impression about us—and the longer this impression has been held and the more firmly fixed the attitudes between ourselves and the other person, the more we dislike to disturb that attitude. We do not like a sudden change in attitude. Women hesitated to bob their hair for this reason, even though it was the thing to do. The boy is self-conscious and embarrassed the first time he appears in public in long trousers. Have you ever said "good bye" to your friends for the last time before a departure and unexpectedly met them again before you left? Gives one a rather peculiar feeling, does it not?

All of us realize that there are effects produced upon us when in crowds that would not be produced except for the crowd. Have you ever done something in a crowd which you think you would not have done had you not been in a crowd? Why is this? How does the crowd affect one? What traits of personality allow us to be affected by the crowd? These are practical questions for one who wishes to understand how to influence human beings.

Before the human being was as well understood as he is to-day it was popular to ascribe the action of the individual in a crowd to the "crowd mind." A "crowd mind" was supposed to take control of the individuals of the crowd and to direct them without interference by their own minds. The proponents of this explanation were never able, however, to explain what became of the crowd mind when there was no crowd and why certain members of a crowd became more disgusted with the proceedings as most people in the crowd became more enthusiastic.

There is no difference whatever between the individual in a crowd and the individual alone except that special factors are operating upon him in quite a natural manner to influence his conduct. How then are we to explain such a thing as a panic following the discovery of a theater fire? Men and women then seem to lose all traits of civilization; otherwise courteous and considerate people will struggle to get out of the building without any regard whatever for the rights of others. Moreover there are many in the audience—probably most of them—who did not see any fire or smoke or even hear the cry of "Fire!" and yet they struggle just as frantically as those who did.

It has already been explained how and why we learn to recognize an unseen person as a certain friend by his general bearing or by his manner of walking and how by conditioning we learn to respond to a biologically inadequate stimulus just as we do to the biologically adequate stimulus. Just so do we learn to associate certain facial expressions and overt conduct with certain emotions. In the case of a panic caused by a fire, people see in the faces and conduct of other persons expressions which they know are shown only in danger, therefore they know that there is danger. The persons who have seen the fire, start to run; others realize then that the situation is serious and they also start to get out of the theater; the consequent crowding of the doorways blocks the carrying out of the withdrawing reflexes; their activities are restrained and struggling results (just as in the illustration of the struggling reflexes in Chapter 1). Otherwise perfectly civil ladies and gentlemen under these circumstances fight as though mad—without one sign of the veneer of civilization which under normal conditions is sufficient to inhibit the free expression of their prepotent reflexes. These ladies and gentlemen have been trained to modify the sensory and motor phases of their prepotent reflexes under normal conditions so that on the whole they conduct themselves in socially approved ways. But they have not been trained to modify the impulses of nature under such great tension, so they revert to the unrestricted expression of the impulses of their prepotent reflexes. In every large group are usually some who have been so trained that even under these unusual strains they do not give way to their unmodified animal impulses.

Mobs are also formed as the result of thwarting other prepotent reflexes and fundamental drives. Recall an instance of violation of the chastity of some person. The fundamental habits of love are violated; wrath ensues and the natural desire of the family of that person is to do away with the person who blocks this fundamental habit. The near relatives and neighbors who know the person harmed have their rage roused sympathetically and unless there has been a most unusual modification of behavior through training or unless the sheriff removes the criminal a safe distance, a first-class hanging of the culprit by a mob is sure to follow. People feel that if the criminal lives, the safety and sanctity of their own homes are endangered.

Social facilitation is at work in crowds to heighten the emotions and actions of the individuals in the crowds. Mr.

Jones is encouraged unconsciously to give more vigorous expression to his emotions because of the expressions of his neighbors, Mr. Smith and Mr. Williams, and then Mr. Smith in turn is encouraged—unconsciously on his part—to give more vigorous expression because of the apparent support by Mr. Jones, and so they go on and on, each facilitating the expression of the other until at times—basket ball games, for instance—we see people normally quite sedate who are worked into a state of frenzy.

There is social facilitation only when the evidences of the thinking and emotions are overt. In an audience where the appeal is purely intellectual there will normally be little social facilitation because such thinking is not accompanied by obvious overt expressions. The public speaker who wishes to intensify the feelings of his audience will use methods which will get a demonstrative response. He will cause members of the audience to do things which will betray their attitudes; he will get them to laugh; he will touch upon sentiments which will result in overt expressions. And to make them more aware of each other and to get them into the unconscious feeling that they are a member of a crowd (and hence less responsible for their actions) he will resort to special devices such as having hearers stand at the same time, or sing together—but these devices will be discussed at greater length in the chapter on "Psychological Technic for Influencing Human Beings."

The most suggestible people and those already much in sympathy with the speaker usually start the overt expressions of approval in an audience and through social facilitation encourage unconsciously the less suggestible. Goldsmith tells us of young men who "come to scoff and remain to pray." It is rather apparent that the attitude of submissiveness was rather strong in these men. There are many people in whom this trait is so fixed that they conform more or less readily in the presence of an overwhelming majority of the opposition. If these persons are highly suggestible in the presence of many people, enthusiastic responses will be evident very quickly. Every community has its share of highly suggestible individuals who are saved at every religious revival and become enthusiastic workers in the revival but who fall from grace after the evangelist has gone and the revival audiences are no more. When they get into other crowds having different ideals, their same submissiveness and suggestibility cause a change in their living. The fact that such individuals exist and get mixed up in religious revivals is no more to the credit or discredit of religious revivals than it is to the usual pool-room crowd which works on the same individual in the same way but with different aims.

Naturally, social facilitation is increased where the members of the audience are so close together that the slight overt expressions, such as slight expression of humor, very quiet expression of dissatisfaction, etc., are felt by one's neighbors. If there is much space between the individuals of an audience, they have an unconscious feeling of acting alone—if they laugh, they laugh alone; they feel conspicuous. Several years ago the writer attended a most amusing farce at which the audience was scattered all over the theater. The author has never learned why the audience was so scattered. Possibly an experiment was being performed, but whatever the reason may have been, the fact was that there was a seat or two between most individuals in the audience. Although it was a most amusing farce and although it was exceptionally well done, there was not one real hearty, prolonged laugh during the entire play. A person who laughed would have felt conspicuous. It must have been a difficult afternoon for the actors. If the members of the audience had been seated together where social facilitation could have operated more effectively, surely the laughter and applause would have been great, for the play was unusually clever and amusing.

The size of the audience also has its influence in social facilitation. The larger the audience, ordinarily the greater the responses. Why is this? Surely if one is completely surrounded by individuals as far as he sees, he cannot receive any more stimuli (except noise) from a larger crowd. The fact that the responses are ordinarily greater in a larger crowd is not due to the stimuli which he receives from overt behavior of others but from an *impression of universality.* He is reacting in a certain manner to the speaker; all those around him are acting in the same manner; therefore he is unconsciously sure that the vast throng is doing the same. He is encouraged by the fact that he feels that everybody believes the same way.

But how does the individual in the audience *know* that those around him as well as those whom he cannot see, agree with the speaker? Often, it is just because he agrees with the speaker, and feels that, "of course, all intelligent people agree upon this." In other words, he *projects* his beliefs upon others. The reader has seen this happen in social gatherings when one person thought he was making a great "hit" and misinterpreted the actions of others as evidences of approval rather than of boredom.

The matter of *projection* and *impression of universality* is what makes some people so sure of public opinion. They have no doubt that public opinion favors the Child Labor Amendment, Eighteenth Amendment, teaching of evolution, or whatever they may be interested in. Why? Because most of the people whom they meet, favor—let us say—the Child Labor Amendment. Now the support of this Amendment by these other people may be real or it may be simply a case of mistaken projection. And now—thinks our individual who is sure of public opinion—since all these people believe in this Amendment, public opinion is in favor of the Child Labor Amendment (through an impression of universality). Public speakers attempt to create this impression of universality through such casual remarks as "All authorities agree," "It is generally conceded," etc.

Since crowds are composed of individuals we should naturally expect them to show the same traits as individuals—somewhat exaggerated at times. Individuals like to give reasons which sound good for doing what they want to do; the same is true with crowds but members of crowds will attribute even more altruistic motives for their acts than they would if alone and away from the social facilitation of the crowd. A union laborer who would not kill a "scab" when alone, might do so when a member of a crowd. His training would not allow him to take the law into his own hands under normal conditions though he may feel that this hated "scab" is responsible for the blocking of his hunger and sex habits. As the union laborer becomes a member of a crowd and social facilitation works on him and if some more suggestible member of the crowd makes the first blow and if this first blow is approved by the crowd, this more conservative member may also do violence to these hated "scabs." And justification for these acts is easy. He may feel that he was doing a patriotic act to rid the country of such "low-down stealers of honest men's jobs." Recall the thrill of patriotism and exultation experienced by some members of the Ku Klux Klan in using an extralegal method of dealing with their opponents. During war time we give medals and hero-worship to the men who kill the largest number of their fellowmen. Killing becomes "the will of God," just as it was "the will of God" which caused the Cincinnati preached to refuse the invitation of another congregation.[3]

A crowd has a heightened opinion of its own importance. Any student when alone would be loathe to admit that he was of the cream of the earth but when a member of a group, he will take quite seriously the broadest of flattery—for instance, in fraternity initiations: "Initiates; a very peculiar and unusual distinction comes to you through your initiation into the Gamma Delta fraternity. Only a small percentage of the population of this country is able to enter college and these people constitute a highly selected group of men who have been able to meet successfully the intellectual demands made upon them by the increasingly difficult educational problems of our common and high schools. Moreover, only a small percentage of those who enter college are selected to become members of Greek letter fraternities; and Initiates, only a very small percentage of this highly selected group have the honor, the distinction of being elected to membership in this, the greatest and noblest of all Greek letter fraternities, Gamma Delta."

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[3] See page 64.

III. THE EFFECT OF PERSONALITY TRAITS UPON BELIEF.

Our prepotent reflexes are of such a nature that they tend to keep the human being from danger of destruction (through avoiding responses) and to preserve his life (hunger reactions) and the life of the race (sex reactions). Normally man's efforts are directed to the satisfaction of these selfish desires. Through centuries of experience the race has devised certain technics by which one may go about the satisfaction of these desires in socially approved ways and thereby avoid trouble with his fellowmen. Just as our conduct is determined largely by what seems to be the best means of satisfying our selfish interests with the minimum amount of trouble with society, so are our beliefs determined by (a) social pressure, and (b) what we believe to be our best interests.

Social Pressure. Few of us are looking for trouble. We like to get along in this world with as little trouble and as much enjoyment as possible. Consequently when the holding of a belief will have no influence on our best interests (hunger and love habits) we tend to accept any belief which will keep us at peace with our neighbors. Another factor also enters here and is that there is very seldom any pressure brought to bear upon us to accept a contrary belief. To illustrate: In Zion City, Illinois, the people believe that the world is flat; this is taught in their schools. There is no reason why the children of Zion City should believe anything else about the shape of the world. They would get into all sorts of difficulty at home, at school, and everywhere in their community if they claimed to believe that the world was cubic, or oblong, or round, or diamond-shaped. Most of those youngsters are like us; they are not looking for trouble; naturally they will believe the world is flat; what difference does it make to them what the shape of the world is as long as they are in no danger of falling off it? Moreover there is no reason why they should get any other idea of the shape of the world; it is the only shape they have ever heard that the world has. Of course, some teacher might occasionally mention that there are some mistaken people who think the world is round.

It is evident then that the reason we believe many of the things which we do is because we have been told those things; we have no reason to believe anything else; social pressure causes us to believe them.

Social pressure causes some people in India to feel that they are doing a laudable, religious act when they throw their girl babies into the river. Yet in the United States a newspaper spoke in bitter terms about a poor family which had buried a baby born dead, in their garden rather than getting a burial certificate and having it buried in a potter's grave.[4]

Social pressure caused the people of Bizerta, Africa, to celebrate the end of the World War by pulling down flags and tearing them to pieces. That was the proper way to celebrate; a person who would not show his joy at the successful termination of the war by pulling down a flag and tearing it to pieces, lacked patriotism; he might have been a German spy. But suppose a man in this country had torn down a flag from a public building on Armistice Day, what would have happened? He would have realized that we think it wrong—in fact, criminal—to do such a thing. Why the difference in attitude toward the same act? Social pressure. There is nothing inherently right or wrong in tearing a flag; the manner in which we regard the act depends entirely upon how we have been taught to regard it.

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[4] *The Hamilton Journal,* Hamilton, Ohio, June, 1928.

In the Eskimo tribe which lives nearest the North Pole the oldest son of a family feels that it is his right to kill his father if the death sentence is passed upon him by the tribe either for a crime or on account of insanity. It is needless to say that we do not look at this matter in the same way. Why? Training.

Some of us believe that a ceremony performed by a certain person changes bread and wine into actual flesh and blood; others of us do not believe this. Reason: social pressure.

Our Best Interests. Lippmann [5] gives us an interesting illustration of how the tendency to believe what we want to believe, works itself out in politics:

> At breakfast on the morning of September 29, 1919, some of the Senators read a news dispatch in the *Washington Post* about the landing of American marines on the Dalmatian coast. The newspaper said:
>
> FACTS NOW ESTABLISHED
>
> The following important facts appear already *established*. The order to Rear Admiral Andrews commanding the American naval forces in the Adriatic, came from the British Admiralty via the War Council and Rear Admiral Knapps in London. The approval or disapproval of the American Navy Department was not asked. . . .

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[5] Walter Lippmann, *Public Opinion*. New York: Harcourt, Brace and Company, 1922, pp. 17-20. Used by special permission of the owners of the publication rights, The Macmillan Company.

> ### WITHOUT DANIELS' KNOWLEDGE
>
> Mr. Daniels was admittedly placed in a peculiar position when cables reached here stating that the forces over which he is presumed to have exclusive control were carrying on what amounted to naval warfare without his knowledge. It was fully realized that the *British Admiralty might desire to issue orders to Rear Admiral Andrews* to act on behalf of Great Britain and her Allies, because the situation required sacrifice on the part of some nation if D'Annunzio's followers were to be held in check.
>
> It was further realized that *under the new league of nations plan foreigners would be in a position to direct American Naval forces in emergencies* with or without the consent of the American Navy Department. . . . etc.

The first Senator to comment is Mr. Knox of Pennsylvania. Indignantly he demands investigation. In Mr. Brandegee of Connecticut, who spoke next, indignation has already stimulated credulity. Where Mr. Knox indignantly wishes to know if the report is true, Mr. Brandegee, a half a minute later, would like to know what would have happened if marines had been killed. Mr. Knox, interested in the question, forgets that he asked for an inquiry, and replies. If American marines had been killed, it would be war. The mood of the debate is still conditional. Debate proceeds. Mr. McCormick of Illinois reminds the Senate that the Wilson administration is prone to the waging of small unauthorized wars. He repeats Theodore Roosevelt's quip about "waging peace." More debate. Mr. Brandegee notes that the marines acted "under orders of a Supreme Council sitting somewhere," but he cannot recall who represents the United States on that body. The Supreme Council is unknown to the Constitution of the United States. Therefore Mr. New of Indiana submits a resolution calling for the facts.

So far the Senators still recognize vaguely that they are discussing a rumor. Being lawyers they still remember some of the forms of evidence. But as red-blooded men they already experience all the indignation which is appropriate to the fact that American marines have been ordered into war by a foreign government and without the consent of Congress. Emotionally they want to believe it, because they are Republicans fighting the League of Nations. This arouses the Democratic Leader, Mr. Hitchcock of Nebraska. He defends the Supreme Council: it was acting under the war powers. Peace has not yet been concluded because the Republicans are delaying it. Therefore the action was necessary and legal. Both sides now assume that the report is true, and the conclusions they draw are the conclusions of their partisanship. Yet this extraordinary assumption is in a debate over a resolution to investigate the truth of the assumption. It now reveals how difficult it is, even for trained lawyers, to suspend response until the returns are in. The response is instantaneous. *The fiction is taken for truth because the fiction is badly needed.*[6]

A few days later an official report showed that the marines were not landed by order of the British Government or of the Supreme Council. They had not been fighting the Italians. They had been landed at the request of the Italian Government to protect Italians, and the American commander had been officially thanked by the Italian authorities. . . . They had acted according to an established international practice which had nothing to do with the League of Nations. . . .

Whether in this particular case the Senate was above or below its normal standard, it is not necessary to decide. . . . At the moment I should like to think only about the world-wide spectacle of men acting upon their environment, moved by stimuli from their pseudo-environments. For when full allowance has been made for deliberate fraud, political science has still to account for such facts as two nations attacking one another, each convinced that it is acting in self-defense, or two classes at war each certain that it speaks for the common interest. They live, we are likely to say, in different worlds. More accurately, they live in the same world, but they think and feel in different ones.

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[6] Italics mine.

In the above illustration the Democrats and Republicans were interpreting the newspaper report as it seemed best to interpret it for their own best interests.

If we have been well educated we have little difficulty in explaining facts in such a manner that they support what we want them to support. If we believe that the world is round, we have no difficulty in explaining the Scriptural passage which refers to the "four corners of the earth" (Rev. 20: 8) and the statement which says, "The sun also ariseth and the sun goeth down, and hasteth to its place where it ariseth." (Ecc. 1: 5). Why, of course they are merely figurative; or if the person is an atheist, those passages are bits of evidence to support his belief. If we believe in capital punishment we quote, "Who sheddeth man's blood, by man shall his blood be shed (Genesis);" "He that smiteth a man so that he die, shall surely be put to death (Leviticus;" or "The murderer shall be put to death (Numbers)," and explain away the commandment "Thou shalt not kill"—that is for the murderers, not society at large. But if we are against capital punishment, we quote, "Thou shalt not kill" and then point out that it makes no exception in the case of society for its own protection. We can explain away the passages in Genesis, Exodus, Leviticus, and Numbers by pointing out that they are in the Old Testament and that we are now living under a new dispensation under the guidance of the New Testament.

An interesting observation about human nature is that a person is usually tolerant only about those things which do not affect him directly. . . . For instance, Mr. A. is not particularly concerned about the theory of evolution. If the theory is proved to be true, it does not seem to him that it will affect true religion one iota. He is indifferent on the subject; it means nothing one way or the other to him; he can be quite tolerant about it. But if a person is interested in religion and really believes that the teaching of this theory is undermining character and religion, he cannot be tolerant on the subject; he feels obligated to buckle on the armor of the Lord and do battle. Mr. A. can agree that there are many ways of teaching various subjects and would say to some colleague in the history or mathematics or education department, "Oh, what difference does it make what method the teacher uses as long as he gives the students good mental discipline." But it is a different matter in his own department of public speaking; he would object strenuously to having an old-fashioned elocutionist in the public speaking department —one who spends his time on gestures and the niceties of platform deportment and ignores largely the ideas the speakers put forth. That would be different matter with him; he is interested in it; he will not tolerate the foolish, ineffective teaching of such a misguided teacher; it would not be fair to the students, in the opinion of Mr. A.

A student in an advanced class in public speaking made an excellent plea for tolerance for a Hindu on the campus (there was only one Hindu in school). He asked that the students treat him as one of the group, as a social and intellectual equal, and that they not look down upon him "just because his skin is dark." The speaker gave as his opinion that the reason many folks tend to look down upon the Hindu is merely because his skin is dark. He then attempted to show that the color of the skin has nothing whatever to do with the kind of a man it covers. The speaker was from the South; someone suspected his attitude toward the negro and asked, "How about the negro?" And quick as a flash came back the reply, "Oh, that's different."

Yes; it is easy enough for most of us to be tolerant about something in which we are not greatly concerned but it is almost impossible for us to be tolerant about those things which affect our own best interests or what we conceive to be our own best interests. It is a waste of time for a speaker to make a plea for *tolerance;* everybody will agree with him, it is true; but the speaker gets nowhere because what one person defines as a situation which demands tolerance, another equally intelligent person may define as a situation which needs positive action by a man with a backbone and by a man of high ideals with the interest of his community, profession, or country at heart.

* * *

Another interesting characteristic of human nature is the tendency to substitute intolerance for reasoning and evidence when we lack reasons and tangible evidence for our beliefs.

Most of us "inherit" our religious and political beliefs; that is, we join the church and adhere to the political party to which our parents—or most people in the community—belong. We probably study those two phases of our life less than any other phase. That is the reason that we find the greatest intolerance in those two phases; we are able to present for our religious and political beliefs no reasons and evidence which will stand close scrutiny. Because of our inability to offer this evidence we adopt an intolerant attitude; the thing demands no evidence.

Recall the intolerance shown toward each other by the branches of churches which have split over the use of organs and violins in the religious services, and recall the intolerance toward each other by the two branches of the same church which differ only in beliefs as to the time when sin originally entered men—whether it was in him when he was created or whether it entered when he yielded to temptation in the Garden of Eden.

In a certain small town in Missouri, there were two Baptist churches within two blocks of each other. Originally there had been only one church. It split shortly after the Civil War over a dispute regarding the selection of a married or unmarried preacher. No reason on earth why there should have been two churches of the same denomination in that small town. But they were not united until four years ago. Three good elderly ladies who were pillars of one of the churches before the union have never attended services since then because the united church decided to use the building of the other church (it was a much better equipped building). Do they give reasons for their attitude? No; simply invectives.

* * *

Another trait which we possess is that we tend to attribute evil motives to those who oppose our most firmly established prejudices. This trait, of course, gives a high moral sanction to our energetic endeavor to force our beliefs upon others; it causes us to feel that we are justified in dealing severely with those who oppose our most cherished beliefs.

Sherwood Eddy is opposed to military training in public schools and colleges; he speaks upon this subject frequently before college audiences. It would be only natural then that an officer who makes his living through student military training would be violently opposed to Sherwood Eddy. In an argumentation and debate class one student pointed out that a certain officer of the Reserve Officers Corps charged that Eddy opposed military training in American colleges because he was getting paid to do it by the Russian Soviet Government. When some of the members of the class laughed at the idea, one member of the class who was a staunch militarist objected, "Well, maybe he is!" Another member of the class was a 100% pacificist; he was also violently opposed to capitalists and believed that all wars were caused deliberately by capitalists in order to crush the working classes and to extort more wealth from them. He believed that all college presidents and all preachers were paid regularly by the United States Government during the World War to support the government. He reasoned in this manner: "These college presidents and ministers are too intelligent to fail to see that wars are deliberately planned by capitalists to crush the laboring people. Therefore, if they supported the government in the World War they must have been paid by the government to do it; otherwise they would have told the people the truth."

Summary. It is the thesis of this chapter that our personality traits vary because of inherited differences in the physiological basis of personality and because of differences in environment. Our conduct toward other human beings varies because we have characteristic attitudes toward different traits in others and because we spend a considerable amount of energy in attempting to build up desirable attitudes in others toward us. Our beliefs vary in accordance with what we want to believe; and what we want to believe is determined by social pressure and by what we feel to be to our best interests. We are ordinarily tolerant only when a situation does not affect us vitally. We substitute intolerance for reasoning and evidence when questioned about those matters which affect us vitally for which our belief is not based on logical reasons and tangible evidence. We attribute evil motives to those who oppose our strongest and seemingly most vital beliefs.

SUGGESTED READINGS

Allport, Floyd Henry, *Social Psychology*. New York: Houghton Mifflin Company, 1924.

Chapter 5, "Personality—The Social Man."

(A rather thorough discussion of the traits of personality and their bases.)

Chapter 12, "Response to Social Stimulation in the Crowd."

(Probably the best brief and yet comprehensive discussion of the psychology of crowds extant.)

Chapter 13, "Social Attitudes and Social Consciousness."

(Deals with our attitudes toward each other and our attempts to build up attitudes in others toward ourselves.)

Chapter 14, "Social Adjustments."

(Adjustments of the individual in anger, sex and family life, and the inferiority complex. Interestingly written; practical; the pages on family life should be read by every married couple.)

Lippmann, Walter, *Public Opinion*. New York: Harcourt, Brace and Co., 1922.

(A most readable book by an author who has had unusual theoretical training in philosophy and psychology and also unusual opportunities for practical observation of public opinion and its manufacture. His book is theoretically sound and filled with most interesting illustrations.)

Part I, "The World Outside and the Pictures in Our Heads."

Part II, "Approaches to the World Outside: Censorship and Privacy; Contact and Opportunity; Time and Attention; Speed, Words, and Clearness."

(An excellent discussion of how we get our ideas and of the difficulty of getting the facts upon which to base intelligent opinions.)

Overstreet, H. A., *Influencing Human Behavior.* New York: W. W. Norton and Co., 1925.

Chapter 9, "The Building of Habits; Associative Techniques."

(A good, brief discussion.)

CHAPTER 4

PSYCHOLOGICAL TECHNIC FOR INFLUENCING HUMAN BEINGS

I. Crowd-Making.
    A. Characteristics of a Psychological Crowd.
    B. The Technic of Crowd-Making.
        1. Close Physical Contact.
        2. Ritual.
        3. Early Overt Expressions of Enthusiasm.
        4. Presentation of Common Ideas or Ideals.
    C. Purpose of Crowd-Making.
II. Suggestion.
    A. Definition.
    B. Aids in Making Audiences Suggestible.
        1. Prestige.
        2. Confidence.
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    D. The Extremes of Suggestibility.
III. Rewards.
    A. The Necessity of Rewards.
    B. Kinds of Rewards.
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        2. Self-Preservation.
        3. Power.
        4. Sentiments.
        5. Tastes.
    C. The Choice of Rewards.
        1. The larger the audience, the higher the motive.

    2. Not always best to mention motive.
    3. Avoid *duty* as a motive.
- IV. Special Elements of Persuasion.
  - A. For Those Somewhat in Sympathy with the Speaker's Purpose.
    - 1. Sincerity.
    - 2. Vividness.
    - 3. Special Action-Producing Stimuli.
      - a. Organization.
      - b. Fear.
      - c. Rivalry.
      - d. Desire for Admiration and Approval.
      - e. Repetition.
      - f. Sense of Personal Responsibility.
  - B. For Those Unsympathetic Toward the Speaker's Purpose.
    - 1. Logical Argument.
    - 2. Sympathy.
      - a. Avoid a Belligerent Attitude.
      - b. Be Tactful.
      - c. Do Not Needlessly Arouse Prejudice.
      - d. Do Not Oppose Fixed Fundamental Principles.
    - 3. Meet the *Real* Objections.

I. CROWD-MAKING.

A. **Characteristics of a Psychological Crowd.** Usually the speaker faces a heterogeneous group, the members of which are interested in their own affairs and are not particularly concerned about the speaker's problem. Naturally then the first business of the speaker is to change this group from a heterogeneous group into a psychological crowd. As has already been shown in Chapter 3 the crowd is more susceptible to social facilitation than is the heterogeneous group. For this reason jokes are funnier, sentiments are more compelling, ideals are higher, sorrow is more keenly felt, and members of an audience will make responses which the individuals of the audience acting alone would not make. In order to secure the advantages of the psychological crowd the speaker needs to apply to this heterogeneous group technic which will effect this result.

B. The Technic of Crowd-Making. Crowds may be effected from heterogeneous groups by (1) close physical contact between members of the audience, by (2) the use of ritual, by (3) early overt expressions of enthusiasm, and by (4) the presentation of common ideas or ideals. These methods will be discussed in turn.

1. *Close Physical Contact.* The reader has heard experienced speakers or chairmen ask the members of a small audience to sit together down in front. There is a good reason for this. We are more conscious of the other person when we are close to him; the touching of elbows aids social facilitation. An audience of three hundred crowded into a hall intended for two hundred fifty is usually more easily made a homogeneous group than an audience of five hundred scattered about an auditorium intended for two thousand.

2. *Ritual.* Our most successful religious "revivalists" have a long song service before the sermon. The sentiment of the hymns is usually not as important as the rhythm. Most of the very popular revival songs have a pronounced "swing" which has its influence in welding the group into homogeneity. Rising and sitting together, reading in unison, or any ritual in which all may participate, helps in getting people to yield to common leadership and in facilitating homogeneity. Scott tells us that he "saw one of America's greatest evangelists throw a hymn book at one man who did not join in the singing, but who merely de-

sired to be an outsider and to observe what was going on."[1]

3. *Early Overt Expressions of Enthusiasm.* An early overt expression of enthusiasm may be obtained by staging the entrance of the speaker in such a manner that he will be greeted by great applause the moment he enters. This is frequently done at political gatherings; minor candidates speak first; when they have finished there is a slight pause in the program, all on the platform look into the wings expectantly, and finally the big speaker of the hour steps out upon the platform to be greeted with a tremendous ovation. Another method used by many speakers in getting an early overt expression of enthusiasm is to tell a story which will make the audience laugh heartily.

4. *Presentation of Common Ideas or Ideals.* Since our actions are determined rather largely by our likes and dislikes, it is wise for the speaker to avoid any disagreements early in his speaking in order that the audience will not be antagonized. Not only must the speaker not antagonize them (negative behavior) but he should very definitely attempt to get them favorably inclined toward him (positive behavior). Our attitude toward the suggestions of others depends upon our attitude toward them personally. The speaker may attempt to get the audience to like him by getting on the common ground of (a) belief, of (b) interest, or of (c) feeling.

a. Common Ground of Belief. The speaker should let the audience see that he is a man of common sense; and of course, the way for a speaker to show them that he possesses common sense and intelligence is to agree with them. Every one thinks that he has common sense. The speaker should begin the talk with points of agreement. "Many good men practically ignore this rule, and practice its opposite. They begin with the points of disagreement, and will show you little kind affection till you submit and come over to their side of the question. In manifesting their righteous indignation against sins, they have nothing but frowns, hard names, opprobrious epithets and anathemas to give the sinner. For the purpose of curing the disease, they go to work with their instruments of death, and kill the patient. . . . Before the Savior proclaimed the searching, withering truths contained in his sermon on the mount, he struck about a dozen of the tenderest chords of mutual sympathy, in connection with as many affectionate benedictions. . . . Christ and his apostles always, so far as they could consistently with the righteousness of their mission, behaved in the most conciliatory manner toward the Jews, conforming to all their customs and usages, civil, social, and religious, as far as possible, without a compromise of their principles. . . . Suppose that on the funeral occasion referred to I had commenced my discourse where I left off. They would have kicked me out of the house, and perhaps shot me . . . ; but by adhering to the . . . rule under discussion (common ground of belief) I was enabled to conquer their prejudices, and pour the unadulterated truth right down into their guilty hearts. . . . When a man gets it into his head that it is necessary for him to have a fight occasionally, he can generally be accommodated with an opportunity." [2]

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[1] Walter Dill Scott, *The Psychology of Public Speaking.* Chicago: Pearson Brothers, 1907, p. 181. Used by special permission of the copyright owners, Noble and Noble, New York.

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[2] William Taylor, *The Model Preacher*. Cincinnati: Swormstedt and Poe, 1859, pp. 216 ff.

b. Common Ground of Interest. We may get the audience favorably inclined toward us and then lead them naturally into the discussion of the desired topic by first dealing with some interest which is shared by all. You know how conversation has suddenly become more interesting upon discovering that some casual acquaintance is in the same line of work that you are or that both of you have the same hobby. If you should happen to have come from the same town, or if he too has had an operation for appendicitis, or belongs to the same fraternal order, how conversation is accelerated. The person seems to be a good person with whom to talk.

The manner in which the mention of common interests is so effective in arousing interest—and action—is well illustrated in this newspaper story:

> San Antonio, Texas, November 13 (1926) A. P.—"Read about the Hall-Mills case."
>
> "Death jury selected."
>
> "All about the big divorce."
>
> A San Antonio newsboy cried his wares lustily, but futilely, this morning to a crowd of hurried women shoppers, buying their supplies for the week-end.
>
> Business was poor and profits were scarce.
>
> The newsboy had never taken a course in salesmanship, but he was shrewd, and cast around for a new selling talk. Hastily scanning the inside sheets of the paper, he opened it in the middle, burying the front page with its black-face screamers, against the want ad section on the back page.
>
> "Bargain! Bargain! Bargain!" he shouted. "All about the big sale—department store slashes prices—fall dresses at cut rates—buy your Thanksgiving supplies to-day in advance—get it cheap."
>
> The feminine shoppers paused, they listened, they opened purses in search of pennies, and when they couldn't find pennies

they bought papers with nickels and dimes as the newsboy waved the advertising sections in their faces.[3]

c. Common Ground of Feeling. There is an accessible avenue to the heart of almost every man. There is some chord of feeling, which, if struck kindly, will vibrate a friendly response. The speaker should recall memories of "the good, old days" for the old folks; he should talk interestingly about likes or dislikes which he is sure are common to the members of his audience. One rather common way to get on the common ground of feeling is to get the audience to laugh; men's prejudices toward a speaker melt away before good humor and the idea enters the mind rather unconsciously, "Well, this speaker isn't such a bad fellow after all"—even though the auditor may realize that he is still one of those hated "reds," or "capitalists," or whatever he may be.

A method of getting on common ground in a trying and practical situation is well illustrated in Charles Evans Hughes' first speech after accepting the Republican nomination for the presidency in 1916. Below is given a description of this speech as made by Walter Lippmann. The reader will recall that in the previous campaign the Republican party had split into two factions; Mr. Hughes faced the difficult and delicate task of reuniting these factions.

> . . . the art of inducing all sorts of people who think differently to vote alike is practiced in every political campaign. In 1916, for example, the Republican candidate had to produce Republican votes out of many different kinds of Republicans. Let us look at Mr. Hughes' first speech after accepting the nomination. (At Carnegie Hall, New York City, July 31, 1916.) . . .

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[3] Hamilton, Ohio. *The Hamilton Journal,* Nov. —, 1926.

The candidate was a man of unusually plain speech, who had been out of politics for several years and was not personally committed on the issues of the recent past. He had, moreover, none of that wizardry which popular leaders like Roosevelt, . . . or Lloyd George possess, none of the histrionic gift by which men impersonate the feelings of their followers. From that aspect of politics he was by temperament and by training remote. But yet he knew by calculation what the politician's technic is. He was one of those who cannot quite do it themselves. They are often better teachers than the virtuoso to whom the art is so much second nature that he himself does not know how he does it. The statement that those who can, do; those who cannot, teach, is not nearly so much reflection on the teacher as it sounds.

Mr. Hughes knew the occasion was momentous, and he had prepared his manuscript carefully. In a box sat Theodore Roosevelt just back from Missouri. All over the house sat the veterans of Armageddon in various stages of doubt and dismay. On the platform and in the other boxes the ex-whited sepulchers and ex-second-story men of 1912 were to be seen, obviously in the best of health and in a melting mood. Out beyond the hall there were powerful pro-Germans and powerful pro-Allies; a war party in the East and in the big cities; a peace party in the middle and far West. There was strong feeling about Mexico. Mr. Hughes had to form a majority against the Democrats out of people divided into all sorts of combinations on Taft vs. Roosevelt, pro-Germans vs. pro-Allies, war vs. neutrality, Mexican intervention vs. non-intervention.

About the morality or the wisdom of the affair we are, of course, not concerned here. Our only interest is in the method by which a leader of heterogeneous opinion goes about the business of securing homogeneous vote.

> "This *representative* gathering is a happy augury. It means the strength of *reunion*. It means that the party of *Lincoln* is restored. . . ."

The italicized words are binders: *Lincoln* in such a speech has, of course, no relation to Abraham Lincoln. It is merely a stereotype by which the piety which surrounds that name can be transferred to the Republican candidate who now stands in his shoes. Lincoln reminds the Republicans, Bull Moose and Old Guard, that before the schism they had a common history. About the schism no one can afford to speak. But it is there, as yet unhealed.

The speaker must heal it. Now the schism of 1912 had arisen over domestic questions; the reunion of 1916 was, as Mr. Roosevelt had declared, to be based on a common indignation against Mr. Wilson's conduct of international affairs. But international affairs were also a dangerous source of conflict. It was necessary to find an opening subject which would not only ignore 1912 but would avoid also the explosive conflicts of 1916. The speaker skillfully selected the spoils system in diplomatic appointment. "Deserving Democrats" was a discrediting phrase, and Mr. Hughes at once evokes it. The record being indefensible, there is no hesitation in the vigor of the attack. Logically it was an ideal introduction to a common mood.

Mr. Hughes then turns to Mexico, beginning with an historical review. He had to consider the general sentiment that affairs were going badly in Mexico; also, a no less general sentiment that war should be avoided; and two powerful currents of opinion, one of which said President Wilson was right in not recognizing Huerta, the other which preferred Huerta to Carranza, and intervention to both. Huerta was the first sore spot in the record. . . .

> "He was certainly in fact the head of the Government in Mexico."

But the moralists who regarded Huerta as a drunken murderer had to be placated.

> "Whether or not he should be recognized was a question to be determined in the exercise of a sound discretion, but according to correct principles."

So instead of saying that Huerta should have been recognized, the candidate says that correct principles ought to be applied. Everybody believes in correct principles, and everybody, of course, believes he possesses them. To blur the issue still further President Wilson's policy is described as "intervention." It was that in law, perhaps, but not in the sense then currently meant by the word.

By stretching the word to cover what Mr. Wilson had done, as well as to what the real interventionists wanted, the issue between the two factions was to be repressed.

Having got by the two explosive points *Huerta* and *intervention* by letting the words mean all things to all men, the speech passes for a while to safer ground. The candidate tells the story of Tampico, Vera Cruz, Villa, Santa Ysabel, Columbus, Carrizal. Mr. Hughes is specific. . . . No contrary passions could be aroused by such a record. But at the end the candidate had to take a position. His audience expected it. The indictment was Mr. Roosevelt's. Would Mr. Hughes adopt his remedy, intervention?

> "The nation has no policy of aggression toward Mexico. We have no desire for a part of her territory. We wish her to have peace, stability and prosperity. We should be ready to aid her in binding up her wounds, in relieving her from starvation and distress, in giving her in every practicable way the benefits of our disinterested friendship. The conduct of this administration has created difficulties which we shall have to surmount. . . . *We shall have to adopt a new policy*, a policy of *firmness* and consistency through which alone we can promote an enduring friendship."

The theme "friendship" is for the non-interventionists, the theme "new policy" and "firmness" is for the interventionists. On the non-contentious record, the detail is overwhelming; on the issue everything is cloudy.

Concerning the European war Mr. Hughes employed an ingenious formula:

> "I stand for the unflinching maintenance of *all* American rights on land and sea."

In order to understand the force of that statement at the time it was spoken, we must remember how each faction during the period of neutrality believed that the nations it opposed in Europe were alone violating American rights. Mr. Hughes seemed to say to the pro-Allies: I would have coerced Germany. But the pro-Germans had been insisting that British sea power was violating most of our rights. The formula covers two diametrically opposed purposes by the symbolic phrase "American rights."

But there was the Lusitania. Like the 1912 schism, it was an invincible obstacle to harmony.

> ". . . I am confident that there would have been no destruction of American lives by the sinking of the Lusitania."

Thus, what cannot be compromised must be obliterated, when there is a question on which we cannot all hope to get together, let us pretend that it does not exist. About the future of American relations with Europe Mr. Hughes was silent. Nothing he could say would possibly please the two irreconcilable factions for whose support he was bidding.[4]

C. **Purpose of Crowd-Making.** Membership in a crowd heightens social facilitation; it helps to make the individuals more suggestible.

II. SUGGESTION.

A. **Definition.** Scott says, "In moving and inspiring men suggestion is to be considered as in every way the equal of logical reasoning, and as such is to be made the object of consideration for every man who is interested in moving his fellows. . . . The . . . modern conception of man is that he is a creature who rarely reasons. Indeed, one of the greatest students of the human mind assures us that (the actions of most people) . . . are the results of imitation, habit, suggestion or some related form of thinking which is distinctly below that which could be called pure reasoning. . . . Great commanders of men are not those who are best skilled in reasoning with their subordinates. The greatest inspirers of men are not those who are most logical in presenting their truths to the multitude. Even our greatest debaters are not those who are most logical in presenting the arguments in favor of their side of the question." [5]

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[4] Walter Lippmann, *Public Opinion*. New York: Harcourt, Brace and Company, 1922, pp. 197 ff. Used by special permission of the owners of publication rights, The Macmillan Company.

Every idea that is suggested to an individual is held to be true unless inhibited by some contradictory idea. As young children we believed everything which we were told; there was no reason why we should not have done so; we did not know enough to contradict statements and we had not had those experiences which have taught us that we cannot believe everything we hear. As we grew older we acquired attitudes toward the acceptance of certain ideas.

We get attitudes which influence our beliefs. If we have an unfavorable attitude toward a man—if we think that he is morally unstable we are inclined to believe—without proof—statements about his moral lapses. *Suggestion is the process by which attitudes are built, released, or heightened without conscious deliberation.*

It is common for the candy hawker with the ordinary small town tent shows to build up an attitude regarding the chance of getting a "free and valuable prize in every package of this delicious confection" by calling attention to the valuable prizes received by those who have already purchased a package of the candy—especially the first few packages. Advertisers attempt to build up attitudes toward their products by associating some desirable trait with the name of the product: "dependable," "the fastest four in America," "Best by test," etc. We build up an attitude toward a person by telling a few specific things which he has done.

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[5] Walter Dill Scott, *The Psychology of Public Speaking.* Chicago: Pearson Brothers, 1907, pp. 155-156. Used by special permission of the copyright owners, Noble and Noble, New York.

At times an established attitude is simply released by suggestion. When the salesman has succeeded in building up a favorable attitude toward the purchase of his product he released that attitude oftentimes simply by presenting the pen and by making it convenient to sign the contract. A crowd which is ready for action is often started into action by the proposal of a definite plan of procedure.

Suggestion may also heighten the attitude or increase the response. The same stimulus which serves to build up or release the attitude may serve to increase the response. For illustration, if we have a most unfavorable attitude toward some person, and if through the recital of some of his immoral conduct we were led to punish him, we may be influenced to make the punishment more severe by hearing additional reports of his immoral conduct.

The religious revivalist builds up attitudes of penitence through his description of the future terrors for sinners and joys for saints; he attempts to release the favorable attitude toward penitence by the invitation to come forward; the cries and prayers from others increase the emotional responses in the one who has "gone forward."

The following incident illustrates how suggestion builds up, releases, and heightens attitudes.

> In a little town between Cleveland, Tennessee, and Chattanooga, it was the purpose to give a donation to the colored minister. One of the brethren in the church volunteered to make a collection of the offerings from the various homes of the members, and an old colored woman, somewhat well to do, loaned her cart and pair of steers to this brother to facilitate the gathering of the donation goods. After he had been throughout the neighborhood and secured a reasonable load of groceries, provisions and clothing, he drove to Chattanooga and sold everything, including the cart and the steers, pocketed the proceeds and

departed for Atlanta on a visit to his relatives. Consternation and then indignation reigned supreme in the home community when it became known that he was gone. After some time the culprit drifted back, in deep contrition, but having spent all. Indignation once more arose to white heat, and it was determined to give him a church trial without waiting for any legal formality. The day was set, the meeting was crowded; the preacher presided, and after a statement of the charges, announced that the accused would be given a chance to be heard. He went forward and took the place of the preacher on the platform. "I ain't got nuffin to say fo' muse'f," he began in a penitent voice, "I'se a po' mis'able sinner. But, bredren, so is we all mis'able sinners. An' de good book says we must fergib. How many times, bredren? Till seven times? No, till seventy times seven. An' I ain't sinned no seventy times seven, and I'm jes' go' to sugges' dat we turn dis into a fergibness meetin', an' eberybody in dis great comp'ny dat is willin' to fergib me, come up now, while we sing one of our deah ole hymns, and shake ma hand." And he started one of the powerful revival tunes, and they began to come, first those who had not given anything to the donation and were not much interested in the matter anyway, then those who had not lost much, and then the others. Finally they had all passed before him except one, and she stuck to her seat. And he said, "Dar's one po' mis'able sinner still lef', dat won't fergib, she won't fergib." (She was the old lady who lost the steers.) "Now I sugges' that we hab a season ob prayer, an' gib dis po' ole sinner one mo' chance." And after they had prayed and sung a hymn, the old lady came up, too! [6]

B. Aids in Making the Audience Suggestible are (1) Prestige, (2) Confidence, (3) Repetition, and (4) Inference.

1. *Prestige.* The word of an authority is often accepted without question because he is known to be a person who

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[6] Frederick M. Davenport, *Primitive Traits in Religious Revivals.* New York: The Macmillan Company, 1906, pp. 52-53. Used by permission.

has had an unusual opportunity to learn the truth about the matter upon which he expresses his opinion.

A reputation for unusual physical, mental, financial or social attainments will give a speaker sufficient prestige to speak as an authority on certain subjects. Age has its influence upon the prestige of the speaker. The very young ministerial student is not taken very seriously by the matrons of his audience when he essays a sermon on "Child Training." For some reason it amuses certain people to read that "*Miss* Maid of the Home Economics Department of the State University will address the women of the farm bureau on 'Child Training.'" Now there is no reason why a *Miss* might not be competent to tell mothers how to train their children properly, yet somehow-or-other she would have more prestige if she had had actual experience in training her own children.

The speaker's prestige is influenced by the dignity with which he is introduced and with which he comports himself. The advance notices of the meeting and of the speaker have much to do with the prestige which the speaker will have.

2. *Confidence.* It is obvious that if the hearers are to accept the speaker's ideas without conscious deliberation and as a matter of course, the hearers must have confidence in the speaker. They must have confidence in his ability to lead them in their thinking, in his sincerity, and in his honesty of purpose.

If they regard him as insincere his advice will surely carry no weight. If they do not have confidence in his honesty of purpose and fairness in dealing with the proposition, they will not accept his ideas merely as a matter of course. One method which a speaker may pursue to secure confidence in his honesty of purpose and in his fairness is to be exceedingly respectful and courteous in speaking of the opposition and of opposing views and to be fair to the opposition by stating their arguments as the opposition would desire them stated. In quoting figures—especially estimates—the speaker should choose to understate rather than overstate; understatement indicates that he desires to be fair and this begets confidence.

The speaker may get his hearers to have faith in his proposition by showing that it is supported by a large number of people. This support may be shown by many signers to a petition, by large attendance at meetings, by quoting well known people, and by great publicity.

Gresley[7] says that in influencing conduct "it is indispensable *that you should gain their confidence.* . . . In order to gain the confidence of your hearers, three points must be established in their opinion—that you have *good principle*, *good will towards them*, and *good sense.* You must give them reason to believe that you are sincere, that you have their good at heart, and that you are competent to instruct them. I need scarcely to observe to you, that the first step towards making them believe that you possess these qualities is *really* to possess them."

In the spring of 1926 President Coolidge vetoed the McNary-Haugen bill which was actively supported by strong farmer organizations. His veto of this bill brought down upon him the wrath of many farmer folk. President Coolidge and administration leaders were then confronted with the task of convincing the disgruntled farmers that he really had their interests at heart and that he was sincere in stating that he would be glad to do anything to help the farmer which he felt to be practical. This attitude was not built up by direct statements of the idea but by clever human interest stories which showed President Coolidge to be a farmer and a plain American whose joys and sorrows and interests were identically the same as those of the farmer folk all over the country. It would be a hard-hearted, cynical farmer who could read such news articles as the following day after day and not have built up within him an attitude of confidence in President Coolidge's sympathy and interest in farm problems.

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[7] William Gresley, *Treatise on Preaching.* New York: D. Appleton and Company, 1843, p. 29.

Woodstock, Vt., Aug. 4.—(Special)—The President and Mrs. Coolidge are sleeping tonight in the old Coolidge farm house at Plymouth. After supper, which Aunt Aurora Pierce, the Housekeeper, served at early candle-light, Mr. and Mrs. Coolidge sat on the porch and watched the day fade on their beloved Vermont hills.

From time to time a passing villager who had known the President since he was knee high to a grasshopper, stopped to pass the time of day. . . . The darkness deepened. Aunt Aurora lighted the lamps. The President, followed by Mrs. Coolidge, went indoors, saying he would go to bed early and be up early for a turn about the farm before breakfast.

Visits Graves of Father and Son

The presidential party reached Plymouth by motor from Ludlow railway station late in the afternoon. As the village was neared the car containing the President and Mrs. Coolidge was turned aside and driven to the little cemetery on the hill where four generations of Coolidges lie buried. There, alone, they bowed over the graves of the son they laid there two years ago, of the President's father, who died last March, and of the President's mother, who died when he was a child.

Twenty minutes later the White House car drove into the hamlet, where the countryside folk to the number of 200 or more were assembled at the postoffice and general store to bid the distinguished native of Plymouth welcome. . . .

When the Coolidges were settled the first lady of the land took charge of the housekeeping in collaboration with Aunt Aurora, and dispatched Dick Jervis, of the secret service, to Ludlow with a long marketing and shopping list. Jervis was getting into his car when Mrs. Coolidge stepped onto the porch and called, "O, Mr. Jervis, don't forget to get two pounds of string beans."

Old House the Same

The house remains as it was during the last years of the father of the President, except that the kerosene lamp, by the light of which Col. Coolidge administered the oath of office to his son at 2. a.m. Aug. 3, 1923, the pen with which the President signed the oath, and the Bible on which he swore it, have been removed for safe-keeping as Coolidge family mementoes. . . . .[8]

Woodstock, Vt., Aug. 5.—(Special)—"Well, Calvin's a candidate, sure enough—he's fixing up his fences," the village wit reported at Miss Florence Cilly's general store at Plymouth along toward dinner time.

Thereafter the villagers, hugely enjoying the jest, and tourists watched from afar the fence fixing operations of the executive.

Mr. Coolidge critically inspecting the old home place during the forenoon, tested a board fence around the back yard and found that three of the posts were rotting and unstable. He was dressed in his city clothes, but he immediately divested himself of his coat, carried new posts from a pile back of the barn, uprooted the old posts, and installed the new ones. Then he nailed the boards back, using the old nails. . . .[9]

3. *Repetition.* This method of making an audience suggestible must be used with caution by public speakers. It is true that people tend to believe some things just because they hear them many times. "It must be true or everybody wouldn't be telling it," is a statement made to

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[8] *The Chicago Tribune,* August 5, 1926. p. 1. Used by permission.

[9] *The Chicago Tribune,* August 6, 1926. p. 1. Used by permission.

add weight to some report passed on to a doubting hearer. Oftentimes advertisers do not expect great results from the first insertion of an ad; it is the repeated insertions which produce the results. People may be told so often that "There's a reason" that they tend to believe it, and likewise to believe that the reason must be a good one or the advertiser would not call attention to it so much. You have heard of the healthy person who has been made to feel ill because so many people have told him that he did not look at all well. A few years ago the manufacturers of Iodent tooth paste placed the word "Iodent" on every step leading up to all the elevated stations in Chicago. It cost much money to do this, the signs gave no information about the tooth paste—merely the name. But it made the name familiar and the fact that on every hand a person "heard" about Iodent tended to give the impression unconsciously that it must be good or one would not be hearing so much about it.

The public speaker cannot repeat the same idea *in the same words* very often or the repetition becomes monotonous and ineffective. The public speaker can repeat an idea effectively only by stating it in a new and striking way.

4. *Inference.* An inference is a statement which conveys an idea which is not expressed directly in the words of the statement. It places an idea in the minds of the audience which the speaker does not actually state and it usually impresses that idea more vividly and is usually more quickly accepted as the truth then the direct statement of the idea. It is indirect rather than direct suggestion.

The classic illustration of the use of the inference is the address of Mark Antony over the body of Julius Caesar. By indirect suggestion, tending more and more toward direct suggestion as the populace came under his control, Mark Antony stirred up the Roman public against the conspirators.

Scott gives this illustration of William Jennings Bryan's use of inference through a figure of speech at the conclusion of his famous speech against the adoption of the gold standard:

> "If they dare to come out into the open field and defend the gold standard as a good thing, we will fight them to the utmost. Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests and the toilers everywhere, we will answer their demands for a gold standard by saying to them, 'You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold.' "
>
> Mr. Bryan did not assert directly that the gold standard was a crucifixion of the laboring classes. He did not directly assert a likeness between the Silver Democrats and Jesus Christ. Such assertions would have been scorned by his hearers, but when he had completed this sentence the thousands of hearers burst into almost unprecedented applause.[10]

5. *Slogans.* A slogan is a brief, popularly received challenge to action. There are many qualities which may cause a slogan to be "popularly received"; among these qualities we find rhythm, alliteration, antithesis, punning, humor, and profundity.[11] Most slogans contain an infer-

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[10] Walter Dill Scott, *Psychology of Public Speaking.* Chicago: Pearson Brothers, 1907, p. 166. Used by special permission of the copyright owners, Noble and Noble, New York.

[11] An excellent discussion of slogans may be found in Frederick E. Lumley, *Means of Social Control.* New York: The Century Company, 1925, Ch. 7.

ence which is expressed in such a manner as to impress the inference in an unusually vivid manner upon the minds of the audience.

"Less government in business; more business in government" is an effective slogan. No one is opposed to the introduction of more businesslike methods in our government (less red tape, more efficiency, more economy) and the antithesis of the slogan aids to make the phrase "less government in business" seem plausible. "Ask the man who owns one" is a good slogan; no auto manufacturer would dare suggest that you ask just any one if he were not sure that the owners of his cars would recommend it; the inference then is that the car must be a good one. And what woman would not like to have "The skin you love to touch"? The inference, of course, is that this skin may be obtained by using the advertiser's brand of soap. Is milk necessarily the best just because it is "From contented cows"? Is it always true that "An apple a day keeps the doctor away" as the fruit dealers tell us? Since Eastman has the word "kodak" copyrighted, it is true that "If it isn't an Eastman, it isn't a kodak" but that does not mean that it will not take good pictures; but that slogan does help many of us to form a favorable attitude toward Eastman's cameras. It is said that those who supported Lincoln for his second term for the presidency made very effective use of the slogan "Better not swap horses in the middle of the stream."

C. **Disadvantage of Influencing by Suggestion.** When a speaker brings an audience to the point of action purely as the result of suggestion, it is necessary that the desired action take place immediately. The hearers have been brought to the point of action without conscious deliberation. If action is deferred until the influence of social facilitation is removed and until the individual has an opportunity to think the proposition over he is apt to change his mind, or to become indifferent. If the members of an audience are aroused to the point where they want to send telegrams to their congressmen, the speaker should, by all means, have them sent at once; he should not ask his hearers to go to the telegraph office the next day to send the telegrams. If their desire for action has been aroused purely by suggestion, the chances are that practically no telegrams will be sent the following day. If, as the result of suggestion, the speaker has the members of the audience ready to make subscriptions to some cause, he should get them to place themselves on record, to sign a note or pledge. If the speaker does not get a written pledge but tells them to pay whenever they can, he will find that the revenue will be exceedingly small. In other words, if the members of an audience are aroused as the result of suggestion to a desire to act but if the action cannot be taken immediately, the speaker should get them to make some overt step toward the action; he should form an organization, appoint committees, get them to sign their names to a petition or pledge—anything to place themselves publicly on record. Suggestion calls for immediate action. Fortunately it is not necessary for a speaker to choose between the use of pure suggestion and pure reasoning; a liberal use of both is most effective in obtaining results, both temporary and permanent.

D. **The Extremes in Suggestibility** are hypnotism and negative suggestibility. When hypnotized the person is completely under the domination of the hypnotist; he is 100% suggestible. No American speaker (except a very few mediums) is known to have completely hypnotized an audience. Yogi priests of India are quite adept at hypnotizing entire audiences and in making them see mango trees grow to a height of from forty to one hundred and twenty feet within a few seconds, or in making an audience see the priest throw a rope into the air and then climb up it out of sight. The Yogi priest is looked upon with awe by the natives because of his vastly superior education; he is usually an excellent public speaker; he usually preaches a long time while the audience stands in the hot Indian sunshine until the audience is fatigued; he usually stands near an open fire from which the smoke curls upward; when the audience is hypnotized, he dodges behind a mantel and by ventriloquism makes his voice appear to come from above. Kodak pictures taken while the members of the audience were seeing the mango tree or the rope in the air have shown no such objects; the yogi priest had not hypnotized the kodak! In inducing this heightened state of suggestibility the Yogi priest—in addition to using the methods of heightening suggestibility enumerated above—used monotony, rhythm, fatigue, and relaxation. Because the usual public speaker desires the use of the hearers' intelligence rather than merely his eyes as in the completely hypnotized condition, these elements are not used ordinarily by the public speaker. In fact, they are usually disastrous to the public speaker's cause.[12]

Some people are on guard against domination by their environment to such an extent that they are negatively suggestible. If there are bananas and oranges on the table and you want a negatively suggestible person to eat an orange and not a banana, the advisable thing to say is, "You'd better eat a banana this morning; they're fine, and mighty good for you." And he is sure to prefer the orange. A waiter once told an old crabbed boarder, who always ordered oatmeal for breakfast and then sent it back and ordered corn flakes because the oatmeal was not done, "Pardon me, sir, but the cook burnt the oatmeal this morning and some of the boarders are sending it back because it has been cooked too long. I'll be glad to exchange it for some other cereal if it's overdone." And that was the first morning he ever ate it—and it was cooked that morning just as it had always been cooked.

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[12] Those interested in a more detailed description of the work of the Yogi priests should read Edward A. Ross, *Social Psychology*. New York: The Macmillan Company, 1918, pp. 28-30.

III. Rewards.

A. The Necessity of Rewards. We act from motives; we never do anything for nothing. When the merchant gives away a calendar it is done in order to make himself better known or known more favorably. At times the desired reward is the comfortable feeling of having done a laudable act. At other times we may give something away for no higher motive than to get rid of something we do not want.

The public speaker cannot expect his audience to make the desired response until he gives them some adequate cause for making it. In other words, the public speaker needs to offer some reward for making the desired response. This reward need not always be tangible. It may be necessary for the speaker to offer the hearers only a feeling of increased prestige, or a sense of having gratified their love for the truth, but the speaker must offer the hearers something for adopting his belief or course of action. The speaker should never attempt to influence conduct or belief without asking, "What reward shall I offer my hearers for making the desired response?" He should always appeal to some motive for action which is strong enough to get the hearers to act.

B. **Kinds of Rewards.** The fundamental interests of wealth, self-preservation, power, sentiments, and tastes might well be called impelling motives because the desire for these things—wealth, power, etc.—is the motive for practically all our conduct. The student in the speech class reads this book because he thinks he will get a higher grade if he reads it than if he does not read it and this will increase his prestige (power); he is in college because he thinks that he will be able to make a better living as the result of college training (wealth) or possibly his motive is a love for literature (taste) or social or intellectual standing (power). If the reader is not a college student he is reading this book because he hopes it will give a better understanding of human nature and enable him to make a better living (wealth) or because he likes to read (sentiment or taste) or because he thinks that reading will make him more intellectual (power).

The impelling motives are not equally potent in the life of every individual. In some persons the desire for wealth is stronger than the desire to satisfy the tastes and in others the desire to satisfy the tastes is the stronger. The effective speaker will naturally vary his rewards in accordance with the potency of the impelling motives. The rewards are classified according to the impelling motives to which they appeal.

1. *Wealth.* How potent the desire for money and property is in determining our actions! A ministerial friend

resigns one position to go to "greater fields of service," but if the salary is larger some worldly-minded folk are suspicious that the increased salary had much to do with his ability to see a great field for service in the new location.

Many go to college because they think that it will enable them to make a better living. Some employees work overtime because they get paid for it either immediately in cash or in the future by promotion. A candidate for congress from the First District of Ohio, asked the people of his district to vote for him because his opponent had voted for a tariff on food products. Had his public been rural rather than urban he probably would have been in favor of raising the tariff on farm products instead of reducing it. Our views are often determined by the pocket book—without any reflection whatever upon our character. The democrats of Wyoming supposedly believed in a low tariff, but they like it as high as they can get it on wool; they have wool to sell. One energetic advertiser once appealed to people's desire for wealth in order to sell oranges and lemons. His advertisement showed a picture of the president and manager of some large business concern looking at an employee in another room. The story began:

> "I don't know why that fellow doesn't get ahead," the President had said to the Manager.
>
> Jim, in fact, had often had exactly the same thoughts about himself, except the idea of the diagnosis.
>
> He couldn't understand why others making seemingly less effort, were always passing him.
>
> He had flashes now and then when he felt mentally superior to *all* his confreres; but those vivid changes lasted but a day or two.

> He knew he had ability but it was elusive—he couldn't make it work consistently.
>
> He was sure of one thing—there was something that unquestionably "held him back" most of the time.
>
> He only wished he knew what it was.[13]

The reason was acidosis which could be prevented by the eating of oranges and lemons!

2. *Self-Preservation.* All are interested in health and life. We desire to avoid those things which are detrimental to health and life: disease, floods, fire, injury. Not only do we desire life in this world but also in the next. Fear of consequences in the next life has exerted a powerful influence in the lives of many people; it has caused many to walk the "straight and narrow way" and to avoid socially undesirable conduct in this world. Cynical, atheistic highbrows may sneer at the idea of hell, but nevertheless it has been a tremendous influence in making people honest and upright in their conduct with their fellows.

If the speaker can show that his proposition will improve the health of his hearers they will follow his suggestion—unless it runs counter to other impelling motives. For instance, hearers might be inclined to believe that the suggestion would improve their health but might feel that it costs too much money or calls for too great a sacrifice in the satisfaction of their sentiments or tastes. A young man might feel that his health would be improved if he did not stay up so late at night, but he might be willing to sacrifice his health to satisfy his sentiments or to gratify his tastes. Ordinarily, however, if a man is shown that the proposed action will improve his health or lengthen his life he will be willing to adopt it; the exceptions occur when this action runs counter to other impelling motives.

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[13] From an advertisement by The California Fruit Growers Exchange in *The Literary Digest,* January 7, 1928.

The less health one has the stronger health is as a motive. A man whose health is exceedingly poor and who feels that his chance of life is small will be easily influenced to try almost any proposed remedy. The speaker cannot appeal to self-preservation as the motive for buying a certain remedy which the hearer feels that he does not need. A man in perfect health is not interested in buying a remedy for erysipelas.

3. *Power.* All of us desire prestige and when the means of securing it is honorable most of us are willing to do whatever is necessary in order to increase our prestige. Ordinarily prestige comes as the result of outstanding ability along some line. To get this outstanding ability many people fill out the coupon in the left hand lower corner of the advertisements of correspondence schools. Others of us send checks to Bernard Macfadden for his course in physical culture which will make us strong, vigorous, full of vitality, pep, and life, enabling us to rise to the top in our profession or to gain the admiration of our friends because of our perfect physique. Still others of us subscribe to *The Atlantic Monthly* and leave it in easy view on the library table although we read *True Confessions* which, upon the approach of friends, we hide behind Dr. Eliot's Five Foot Shelf of Books.

If we live in the academic world we write books either to aid in the propagation of truth (sentiment), or to enhance our reputation (power), possibly in order that we may get a better position (wealth) or an increase in salary (wealth). Or we may write a book as a means of making money; if it is a textbook, the author will usually find that his time will be better paid for by plumbing than by writing!

An enormous amount of good work is accomplished by this desire for power, reputation, influence. Most civic enterprises would fail if there were not in every man a desire for a name honored by his fellowmen. Charity hospitals would have to close their doors; endowed colleges would cease to exist; churches could not live. It is a good thing for us that man does desire prestige. It makes the individual improve himself in his work: painters become better painters; paper hangers become artistic in their work; teachers become better teachers; surgeons become better surgeons—and life is made better for all of us.

The desire to increase our prestige shows itself in our desire to "belong." It increases our prestige to belong to the Rotary Club, to the Odd Fellows, to the Ancient Arabic Order of Nobles of the Mystic Shrine, etc., etc. This membership increases good fellowship; makes life happier; we get along better with our fellows; friendships increase in number and deepen—and nobody is harmed unless we neglect our business, or home life, or use money for initiation fees and emblems which ought to buy groceries or pay the electric light bill. It makes Tom Jones who clerks in the grocery store feel better to belong to the Loyal Order of Buffalos, or to the Supreme Tribe of Ben Hur, or whatever it may be. On Thursday night he is not plain Tom Jones but "a Knight in the Imperial and Illustrious Order of the Mystic and Exalted Cross." We like it; it does us good; it helps make a more-or-less drab existence seem a bit romantic in spots; it increases our prestige for we "belong."

In college we do hours of work to get our names listed in every issue of the paper as being on the staff. We play football solely "for the glory of the alma mater"—although we would object strenuously if some one should suggest that there is no use to give sweaters to the football men this year. Of course, we do not play for sweaters, trips, name in the paper, prestige, but take all those things away and what kind of a football team would we have? Yes; the desire for power, reputation, prestige is a very impelling motive in our lives. The public speaker can take advantage of it to propagate the truth and to get commendable activity.

4. *Sentiments.* A man is interested in doing whatever will improve the welfare of those he loves: his parents, wife, children, friends. He is interested in the welfare of his city, state, and country. Men generally desire to do that which is right, honorable, fair, noble. Show the man that a certain step will bring greater happiness to his wife or children or will prevent harm to them and he will take it—unless it conflicts with a stronger impelling motive. Get him to believe that your proposal is noble, that he will be honorable if he does it, and other things being equal, he will do it. In times of war, patriotism is a very impelling motive. People will follow the suggestion that they use less white bread and eat more cornbread, and feel quite noble about it. Men volunteer for work which may result in death. The integrity which characterizes the usual dealings of the ordinary person is due largely to this desire to be fair and square with fellow human beings.

Of course, sentiments may lead us to do things which are not socially desirable. Our love for our own friends may cause us to be unfair to strangers; love for our own country may cause us to be unfair to another country, even to kill some of its citizens and to feel proud of it. Sentiments are exploited for selfish motives. It is stated that some undertakers attempted to exploit the sentiment of mothers and fathers by starting a movement for the return of the bodies of our soldiers from France at governmental expense—largely to enrich the undertakers. A poor vaudeville act may close with the singing of *Dixie* or the waving of the American flag in order to get borrowed applause. One advertiser tells you "Love can be yours so easily! Don't stand aside all your life while others know the joy of true love and marriage. You, too, can weave a spell of enchantment that leads to marriage, if you know how! 'Fascinating Womanhood' is an amazing book that reveals in plain language the 'Don'ts' to observe and unfolds the secrets of fascination. If you want to know these secrets, write your name and address on the margin and mail to us with ten cents for a booklet outlining the contents of this wonderful book. This booklet, itself, contains amazingly beautiful information which you have always craved." [14]

Of course the reader has seen the picture of beautiful Miss Marjorie Sidney and her beautiful teeth (mouth held open for the picture, of course). An advertiser who uses her picture tells us, "No wonder men pay tribute to a smile like this. Brilliant . . . flashing . . . glorified by lovely teeth since childhood days. . . . A smile that men admire! That's the kind Miss Sidney has, and wins loyal friends."[15] Perhaps if you, too, will but use A— Dental Cream you can win many loyal friends too! And fathers and mothers, attention! "More to be feared than contagion are injuries to baby's spine. Harmful vibrations often go unnoticed unless the mother learns how and where they originate. . . . From birth, throughout at least 500 crucial days, every baby undergoes a trying battle for survival. Not only for its babyhood existence but for the kind of physical and mental life it will lead even in far distant adult years. Authorities agree that at no time do brain, nerves and spinal cord require such care and watching, as in the infancy period. Indeed, many hold that an impaired nervous system is a more trying handicap than any of the traditional childhood sicknesses. The blood may clear itself of toxins but a weakened spine will rarely change." And the way to minimize this danger is to be sure to buy a baby carriage which bears the Y—— nameplate for Mr. Y——, "the man who revolutionized the baby carriage industry, was thinking in baby's interest when he took a specially prepared, smooth, tough, weatherproof fabric and wove it into a basket-shaped body on special looms of his own designing. . . ."[16]

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[14] Advertisement in *The Woman's World*, June, 1928, p. 42.

Sentiment does play an important rôle in this life of ours. In this age we dislike *direct* appeals to the emotions; the speaker must not make his appeal obvious. It is true that people need to have their emotions stirred in order to be stimulated to action but they do not like to be conscious of the fact that the speaker is stirring their emotions.

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[15] From an advertisement in the *Woman's Home Companion,* June, 1928, p. 57.

[16] From an advertisement in the *Woman's Home Companion,* June, 1928, p. 151.

By all means, the speaker should avoid "tears in his voice" —at least, until tears are in the eyes of the audience; i.e. he should not show by the quality of his voice that the story he is about to tell is sad; if people feel that the speaker is endeavoring to arouse their emotions they will build a defense against his efforts and probably resent them.

5. *Tastes.* Many people have a taste for painting, oratory, sculpture, music, drama, or poetry as well as for tennis or football. Tastes include those things which we like to do in our spare time. Naturally the appeal of tastes varies with the individual. The higher the culture, the "higher" the taste. The speaker should make clear to the man of culture who is interested in painting that the suggested course of action will enable him to see more paintings of great merit and the man may be moved to action thereby. The desire of people to cultivate their tastes is responsible for much of the beauty and refinement of civilization. It may be used by the speaker to get action on things cultural.

The desire of people to gratify their own aesthetic tastes has caused them to invest great sums in works of art; the desire to enable others to gratify or improve their aesthetic tastes has caused people to endow schools of many kinds.

As is true of all the other impelling motives, the desire to satisfy the tastes has been an important factor in the improvement of the race and it has been a potent tool in the hands of effective public speakers in aiding to effect this improvement. But the tastes, also, have been exploited for selfish purposes. Correspondence courses of little value have been sold the public interested in becoming cultured; promises of a speaking knowledge of French or of the ability to play the piano in a few lessons have been made the gullible aspirants for culture. A short cut to refinement and a college education has been offered through the purchase of this three, four, five, six, seven or eight feet of books.

Many poor and mediocre programs have been sold to the American public who did not object to the price because the public was led to believe that the programs were educational and cultural. The less interesting the numbers are, the more cultural they are usually claimed to be. In fact, we have become so used to associating culture and boredom in entertainment (especially musical) that the companies which fail, blame their failure to the fact that their program was too good for the public—and most of us believe it! We have almost reached the point where we look down upon anything that is interesting, feeling that surely a thing cannot be interesting and worth while. Woe to the academic reputation of the university teacher who writes a textbook which is interesting, or to the chemistry professor whose lectures are interesting, or the university music teacher whose singing the masses thoroughly enjoy! They must be sacrificing quality for popularity. To many of us a music program to be really high class and most cultural must be conducted much in this manner: the artist comes to the center of the platform, bows stiffly, smiles faintly—if at all—stands there a long time, then looks at his accompanist who then begins to play. His first three selections must be in some language which most of the audience does not understand; the less the language is understood the better. Not only must they be not understood but they must give the singer ample opportunity to display his technique: a "tune" is not essential; in fact, it is a real handicap; it is a sure sign of popularity-seeking rather than of art. A song with a "tune" must not be sung before the last group—maybe in the next to the last group—unless the singer has really acquired a national reputation and then he can disregard this technique somewhat and sing a song right at the beginning which everybody enjoys; but until he gets this national reputation, the singer must not under any circumstances allow a "tune" to creep into his first group. After the first group, the singer must retire until the audience tires of waiting; then when they are sufficiently tired, he appears again and sings something in German, which more of the audience understands. It would indicate a lack of good taste to explain what any of the songs are about so that the audience might understand them. When most of the hour has been spent in trying to impress the audience, the singer may finally sing something which everybody likes. And this is what people consider a really worth-while musical program. Musical organizations who give such programs can keep going as long as woman's clubs are sufficiently gullible and as long as colleges require their students to buy lyceum tickets. When people learn that a program does not have to be a bore to be worth while and that quality is not to be measured by the handicaps which the performer places in the way of enjoyment, then these companies fail and console themselves with the feeling that they were too good for the public and that they were "casting pearls before swine." Then the woman's clubs and lyceum courses will turn to companies which sing equally high class music but which present their program in such a way that the audience enjoys it and acquires a taste for better music.

People take advantage of this desire of human beings to be known as persons of refined tastes and also of this tendency to think that educational and cultural things are not interesting. On the X—— Chautauqua programs one summer was a rather mediocre lecturer, Mr. Y. Most towns were not satisfied with his lecture; they felt that they did not get their money's worth. One Chautauqua superintendent made it a point to tell the audience the day before Mr. Y's lecture that, "To-morrow we have the strictly educational feature of our program. Now it is almost impossible for everyone to attend every program of the Chautauqua. May I suggest that this program to-morrow will be a good one for those people to miss who cannot appreciate anything but jazz. But those of us who enjoy things which are cultural and educational will be delighted with the lecture on 'Indian Trails and Traits' to-morrow afternoon." And none of the towns in which this superintendent was in charge reported the lecture as being unsatisfactory. They did not dare to. They had been led to believe that it was educational and cultural. And since it had been announced as such, they did not really expect to enjoy it; but it really was not as bad as they thought it might be; therefore they did enjoy it. This brings up a question of morals. Was the superintendent justified in doing this? In doing this he misled them; if he had not done so, they would not have felt that they received their money's worth.

C. **The Choice of Rewards.** The speech occasion determines the choice of the reward. Individuals are not always equally susceptible to the same reward. The actual strength of an impelling motive may be affected by the occasion.

1. *The larger the audience, the higher the motive* to which the speaker may appeal.[17] If the reader has ever participated in a "Win My Chum" campaign in some religious society, he realizes how much easier it is to speak to a group about their relation to God than it is to talk in the same way to an individual. If the reader has ever been involved in the drinking problem in some social fraternity he knows that those who oppose the drinking seldom get above this motive in their arguments for eliminating the evil—"Now, fellows, we'd better cut this stuff out; not that I care at all; a fellow is welcome to drink all he wants to as far as I am concerned; but we'd better cut it out or we'll get caught and it'll reflect on the fraternity." The person who made that statement probably was much opposed to drinking but he concealed this conviction about the moral question involved and based his appeal on no higher motive that "we might get caught." Yet if this same individual were addressing a large meeting he would appeal to a much higher motive. Ordinarily the type of audience and the atmosphere of the meeting have much more to do with the choice of reward—or impelling motive—than the size of the audience, but the size of the audience does have its influence.

2. *Not always best to mention motives.*[18] Usually the speaker has only to identify the proposed activity with the habits of the audiences; the audience may resent a direct appeal to the impelling motives. A man may resent, or at

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[17] Cf. George P. Baker and Henry B. Huntington, *The Principles of Argumentation.* Boston: Ginn and Company, 1925, p. 284.

[18] James Albert Winans, *Public Speaking.* New York: The Century Company, 1925, p. 203.

least be bored, by an appeal to be charitable; oftentimes the speaker need only show a condition requiring charity and the hearer will respond without a sermon on the beauty of charity.

The speaker should keep in mind, too, the frailty of human nature. We act from more or less selfish motives but like to attribute our actions to altruistic motives. This trait is more pronounced in members of some professions than in others. To most people a minister is a servant of God who is more or less indifferent to financial remuneration in this world, for he is piling up treasures in Heaven. It is advisable for the minister to maintain this attitude toward himself. A committee attempting to get Rev. X. to leave his present field to accept the pastorate of their church, knows that it is not tactful to ask him to come solely because of a raise of $400 in salary. Of course, it should be made clear, very clear, that he will get the $400 increase in salary, but the committee sometimes finds it wise to stress the greater fields of service; if there happens to be a college in the community it is usually pointed out that this presents a great opportunity for the pastor to touch the lives of young people who will scatter to all parts of the globe, and that if he can but influence them for good, his influence will reach to the ends of the earth. Probably the minister will resign "to go to greater fields of service."[19] In summary: The speaker should make clear the selfish reward for taking the proposed action but he should stress the high moral motive. The selfish reward is a great stimulus to action; the altruistic motive is needed to justify the action and to make it seem noble.

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[19] May the author make it clear that no reflection upon the ministry is meant. There is no reason why, other things being equal, a minister should not accept a position which will increase his standard of living. The attitude that ministers will get their reward in Heaven and therefore should be indifferent to worldly comforts is due largely to people who would excuse themselves from increasing their small contributions to the support of religious work.

3. *Avoid "duty" as a motive* except as a last resort.[20] We do most things because we want to; those activities which we perform just because it is our duty to do them, are usually distasteful. We associate duty and distastefulness so often that we have come to look with disfavor upon those things which we are asked to do because it is our duty to do them.

Do you anticipate with much pleasure attendance at some lecture which your teacher has told you it is your duty to attend because it will be so educational and cultural? Are lyceum courses great successes where the chief motive offered by the ticket sellers is "It's cultural"? Much harm has been done the lyceum by people with long faces who have urged people to buy tickets because of duty or in order to "keep the committee from going in the hole." If people are led to believe that they will have a good time and get their money's worth it will not be necessary to tell them that it is their duty to attend and the affair will probably be much more of a success. The public speaker should never tell an audience that they should be interested in his subject "because it is the duty of every American citizen to be informed on this question so vital to the welfare of his country." This statement by the speaker may be true but it will not get the hearer interested, rather it will prejudice him against the talk.

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[20] Cf. James Albert Winans, *Public Speaking*. New York: The Century Company, 1925, p. 206 and p. 333.

IV. SPECIAL ELEMENTS OF PERSUASION.

A great portion of the speaking which men do is in an attempt to modify the behavior of their fellow human beings: the insurance agent attempts to persuade us to purchase endowment insurance in order to make certain a comfortable and independent life in old age; the missionary attempts to get the Mohammedans to have faith in Jesus Christ; the Buick salesman attempts to convince us that we would really save money in the long run by buying the new Buick rather than to continue the use of the old E— car; the representative of the Metric Association attempts to get us to sign a petition asking for the universal adoption of the metric system; the minister attempts to get us to go to church regularly.

The reason many of us do not sign the petition asking for the universal adoption of the metric system is because we do not believe that it would be worth all the trouble and expense this change would cause. The reason we do not support the proposed law making religious teaching compulsory in the public schools is because we doubt the wisdom of making such training compulsory. The reason we do not purchase more endowment insurance is because we do not believe we will need it in our old age. Persuasion consists largely of attempts to get the desired responses from people who are unsympathetic toward the speaker's purpose.

There are times, however, when the speaker addresses hearers who are more-or-less in sympathy with his purpose. For instance, his purpose may be to persuade them to go to church; the hearers may agree that they *ought* to go to church—yet not go. Now the technic which the speaker would follow in getting the desired response (going to church) from these people is quite different from that which the speaker would follow in getting the same response (going to church) from cynics, atheists or any others who are entirely out of sympathy with the church. True it is, that the speaker is attempting to get exactly the same response from these different groups, but *the difference in the sympathy of the various groups toward his purpose makes it necessary for the speaker to talk to these different people in vastly different ways.* Talks to all these groups would be instances of attempts to persuade but the technic employed in these persuasive speeches is so different that it is well to call special attention to these differences.

A. **Special Elements of Persuasion for Those Somewhat in Sympathy with the Speaker's Purpose.** It is not unusual for the speaker to face an audience which is somewhat sympathetic toward his purpose. For instance, the speaker may be attempting to get every one in his audience to learn to swim. They may readily agree with him that everybody *ought* to be able to swim, and yet unless he persuades them to take the steps necessary to learn, they will not learn to swim, largely because of procrastination; they may feel that sometime they will learn but that just now they are "too busy"; or they may be afraid to try for one reason or another. As far as their relation to the speaker and his purpose is concerned they are somewhat in the same position as King Agrippa when to said unto Paul, "Almost thou persuadest me to be a Christian." These people do not have to be changed from a hostile attitude toward swimming to a favorable attitude, but they do have to be so impressed with the importance of learning to swim that they will be stirred to activity. A speaker would not have to convince me that I ought to take more exercise but he would have to stir me up considerably to get me to act upon what I am already willing to agree to—that I ought to take more exercise. A man may know that intoxicating beverages are not good for him and yet not act upon that knowledge. A student may know that he ought to write that term paper now rather than to wait until near the end of the term when the reference books will be hard to get, but he does not write it now. It takes speaking which involves more elements of persuasion than the teacher's advice to stir the student to the activity which it takes to write the term paper early. These special elements of persuasion to which the speaker needs to give special attention when attempting to induce action on the part of people who tend to agree with the truth of his purpose, are: (1) Sincerity, (2) Vividness, and (3) Action-Producing Stimuli.

1. *Sincerity.* We resent the speaking of an insincere person upon a topic which we take seriously. We think of a person who is not sincere as a trickster; we have little respect for the man whose speaking ability is for sale to that side of a cause which pays the most. Examine the speeches which have been most successful and note their sincerity. It may be said that the pleas of some lawyers have been successful when they were hired to make the plea and when their services were to be had by either party, but that is not saying that their pleas were not sincere. Notice how careful lawyers are to get the jurors to think of them as sincere. Webster spent some time in the defense of his own sincerity in his plea in the White Murder Case.

Years ago in a certain murder trial held in Duluth, Minn., the attorney for the defense was one Bill Erwin, who had the reputation of never losing a case. The courtroom was crowded when he made his plea to the jury. The gentlemen who told of this incident said that he did not remember what Bill Erwin said, but that he did recall the peroration of Ed Sherwood, the prosecuting attorney. After reminding the jury that Bill Erwin was a great criminal lawyer and that he would defend any murderer who could raise the fee, the prosecuting attorney concluded, "Gentlemen of the jury, the day has come when the assassin of the Northwest, with murder in his heart, stays his hand to ask, 'Is Bill Erwin alive and well?' " The final words of the attorney dealt not with the defendant's guilt but with the probable sincerity and honesty of purpose of his attorney. Bill Erwin did not win that case.

Mankind despises the hypocrite; the public speaker must give the impression that he is sincere. Needless to say, the best way to give this impression is to be sincere.

2. *Vividness.* To be vivid the speaker must be concrete.[21] The more personal the speaker can make the concreteness, the better. It is concrete to say that "Millions of people in China are starving" but it is more effective in getting subscriptions to show pictures of starving individuals in China and to paint pictures of the sufferings of these individuals. A description of the sufferings of a few individuals, first A, then B, and then C, will get larger contributions than an address devoted to statistics regarding the number of people affected, the amount of food required to feed them and the amount available, and

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[21] Much that might well be said here has already been given in Chapter 2. The student should review Chapter 2.

other such concrete facts. That is, deal with persons not with statistics. Statistics may be helpful after the speaker has succeeded in arousing the emotions of the hearers through illustrations of individual instances.

Mankind is more interested in an individual than in the fate of principle. A most effective talk against capital punishment did not mention the words *capital punishment.* It simply described in detail the various methods used to put men to death during the last two hundred years. Not a word was said about capital punishment as a possible deterrent or aid to crime; not a single argument was given for or against capital punishment. The speaker pictured these various methods of killing so vividly that the audience really "saw" a series of killings; the women in the audience shivered and looked askance at the speaker's demonstrations. Shivers went up and down the spines of the men. The vote in favor of capital punishment would not have been as much as the ratio of 1 to 10 had a vote on the subject been taken immediately after that talk. And the decision would have been based not upon the principle involved in capital punishment but upon the horror of seeing men put to death.

A murderer in the prison of a western state killed a prison guard in his escape from prison. He killed still another man and seriously injured yet another before he was captured. He was placed on trial for these murders. The prosecution asked for the death penalty. In spite of the fact that he had an excellent criminal lawyer to defend him, he was sentenced to death. Parties interested in keeping him alive circulated stories about his early life and showed how his early influences had been bad and that "society, and not the poor boy, was to blame for this murder." They pictured the sufferings of his mother at the "needless killing of her boy by the state." They got the club women of the largest city in the state interested in him. These club women circulated petitions over the state and got thousands of signatures. A group of them went to the state capitol to present this petition in person to the governor. The governor was in conference when they arrived so they had to wait in his outer office. The prosecuting attorney who had handled the case happened to be in the office, learned the nature of their mission, and painted a picture of the families of the men whom this murderer had killed; he painted a picture of the menace to every home in the state which existed as long as such a desperate character remained alive—and those women left the governor's office without presenting the petition which they had spent so much time in circulating. Mankind is more interested in the fate of an individual than in the fate of a principle.

James Dillon tells of an incident which occurred in a Dayton, Ohio, vaudeville house during the week in which special shows are given for the benefit of disabled and aged actors. During this week collections for the same purpose are taken at some of the regular shows. It so happened that in this particular company the mother of one of the comedians died unexpectedly but he went ahead with his act that day until a shift in the program could be made; although he was weighed down by grief, he made others happy. A member of the company stepped before the curtain and described the circumstances naturally, sincerely, and confidentially; she also mentioned a few other unfortunate incidents which had occurred in the lives of actors; she touched the hearts of the people in the audience, and how the money did come in when the collection baskets were passed! Their hearts had been touched and their pocketbooks opened by the misfortunes of individuals, not by the principle involved. A statement of the purpose of the collection without the "personal touch" would have found the audience considerably less responsive.

Gresley has this suggestion regarding vividness:

> Nothing adds more to the power of description . . . than to *connect it with the personal feelings and circumstances of your hearers;* as in the following touching passage, from a sermon of Gallauden, preached for the deaf and dumb at the Oratoire in Paris: "Parents, make the case your own, Fathers and mothers, think what would be your feelings were the son of your expectations, or the daughter of your hopes, to be found in this unhappy condition. The lamp of reason already lights its infant eye, the smile of intelligence plays upon its countenance, its little hand is stretched out in significant expression of its wants, the delightful season of prattling conversation has arrived; but the parental anticipation of its lispings are in vain; the voice of maternal affection falls unheeded on its ear; its silence begins to betray its misfortune, and its look and gesture soon prove that it must be forever cut off from oral intercourse with man, and that parental love must labour under unexpected difficulties in preparing for its journey through this world upon which the loving parents started it in such high hopes." There are many modes in which personal feelings may be touched. Proximity of time or place, imminent danger, immediate advantage; these and similar circumstances should be pressed into service of the preacher. The presence of the cholera was the occasion of more awakening appeals to sinners than any other recent circumstance, and, we doubt not, was blessed to the salvation of many souls.[22]

[22] Wm. Gresley, *Treatise on Preaching.* New York: D. Appleton and Company, 1843, p. 96.

In addition to being concrete and personal the speaker also needs to be earnest in order to make his talk vivid. A speaker may be quite sincere in his purpose, concrete and personal, yet he may fail to make a vivid impression because he does not seem to be thoroughly in earnest; that is, he does not seem to be intensely interested in getting his message into the minds and hearts of his hearers. A speaker seldom gets all his hearers as much interested in his proposition as he is; if he expects his hearers to be interested and to be earnest, he must speak as though thoroughly interested in and aroused about his proposition.

3. *Special Action-Producing Stimuli.* Even though the hearer may agree with the speaker at the beginning of the address and even though the speaker has succeeded in making vivid the necessity for action, it is sometimes necessary to add other stimuli in order to overcome inertia or to heighten the response. The speaker may use as additional action-producing stimuli: (a) Organization, (b) Fear, (c) Rivalry, (d) Desire for Admiration, (e) Repetition, and (f) a Sense of Personal Responsibility.

a. Organization. Men may be encouraged to take action through an organization which they would not take as individuals. A man might be willing to report the abuse of an animal to a Humane Society who would not be willing to interfere directly with the offender's treatment of the animal. Most of us have an antipathy toward interfering individually in another man's business. Yet we do not hesitate so much to report an incident to some organization. A person acting as the representative of some organization will be encouraged to take action which he would not take as a private individual.

An organization has more influence in affecting conduct than an individual. The action of an organization can more easily get into the newspapers. Of course, the public speaker needs to be reasonable about this matter of organizations. The speaker should not try to form an organization to support every idea which comes to him; there are too many organizations now. He may be able to get some existing organization to sponsor his cause. But the question as to whether it is or is not advisable to start another organization does not change the fact that organization will encourage action.

b. Fear. Fear exerts a great influence in the conduct of mankind and often seems to be a necessary stimulus to activity in this practical world of ours—in spite of well intentioned sentimentalists who claim to believe otherwise. Fear has often been effective in making some persons walk more or less in the straight and narrow path when the theme of love has been ineffective. Hell has played a tremendous part in preventing immorality. Fear of the consequences is the thing which keeps Jimmie from sticking his fingers in a hot flame. The plea of his mother to stay away from the hot stove does not prevent Jimmie from touching it. He loves his mother but that love did not keep him from touching the stove once; the burn and the consequent fear do keep him from repeating the experiment. Many of our "brave heroes" in the last war were "brave heroes" because they were afraid of being called *slackers.* If the public speaker cannot win folks to his cause by the plea that to support it would be noble, he may be able to get their support because of the fear of the consequences of failure to support it. Contributions are frequently made, not because the contributor is greatly interested in the cause, but because he fears that people will think of him as "close," or as a "tight wad" if he does not contribute. A man who thinks of giving fifty cents may increase the contribution to one dollar when he finds that he has to write his name and the amount of his subscription on a list which will be seen by all his friends and acquaintances.

c. Rivalry. The influence of rivalry is so evident that comment is hardly necessary. Who has not been in an organization which has divided into the "reds" and "blues" for a membership or attendance contest? Where is a community chest campaign conducted without teams and thermometers and bulletin boards which show the standing of the teams at stated intervals? What song leader does not increase the volume of singing by having first this side of the house and then that side sing; or first the women, and then the men?

But the public speaker must be careful whom he chooses as the rival. If the rival is not respected it will work against the speaker. Before a faculty group of X University an administrator was telling of the publicity tactics of a neighboring school and suggesting that possibly X University ought to do likewise. His suggestions were effectively disposed of by a member of the faculty who simply asked the question, "But who wants to sink to the level of the U. of Y.?" The mother who holds up the behavior of some model youth before her own son to stimulate an improvement in her son's behavior may be greeted with "Aw, who wants to be like that there sissy?"

d. The Desire for Admiration and Approval which exists in all of us may be appealed to by the public speaker to stimulate action. "You surely write neat papers, Tim," "A great speech, Tom," and "You will make a good artist some day, Mary," cause Tim to take even greater care with his papers than heretofore, Tom to attempt better speeches, and Mary to take even more care in her drawing lessons. We like praise and in order to get it we tend to continue to do those things which elicit praise. There is an old saying that "molasses catches more flies than vinegar." The public speaker will do well to heed the truth in the old saying.

e. Repetition, if tactful, has its influence in stirring to action. The classic illustration of the effectiveness of repetition is the use of the sentence *"Delenda est Carthage"* (Carthage must be destroyed) by the Roman Cato in every speech for years. The Roman Senate finally took the action he recommended. Advertisers repeat their slogans again and again. Newspapers can build up almost any desired attitude by repeated, cleverly colored news stories. Some newspapers make their purpose in such stories so obvious that their influence is almost negligible. A certain metropolitan daily newspaper seems to look at almost everything having even a faint relationship to prohibition through "wet" glasses. Their heated editorials and obviously biased news stories on anything in connection with prohibition make their writing far less effective in converting "drys" than it would be if the paper appeared to be neutral and eliminated the obvious bias from their news stories. The constant repetition of seemingly unbiased news stories showing the "failure" of prohibition would have influence then in making more "drys" wonder whether they were following just the right method to get temperance.

The public speaker should relieve the monotony of repetition by giving his idea new settings and by expressing his idea in new ways.

f. The lack of A Sense of Personal Responsibility is the reason that some people fail to act in accordance with their belief that something ought to be done. How often we hear that the graft in municipal government ought to be eliminated; that those Smith youngsters ought to be reported for torturing that cat; that some violation of the Volstead Act ought to be reported; that *somebody* ought to do something about it. At times it is not so necessary that the speaker convince his audience that *somebody* ought to do something about a situation as it is that he make the members of his audience feel that they should be the somebody; in other words, he needs to arouse a sense of personal responsibility. One of the most ineffective ways to arouse this sense of personal responsibility is to declare bluntly that "it is the duty of each and every one of you" to see that this graft is stopped, or that the Smith youngsters quit torturing the cat, or that the violation of the Volstead Act or of any law is reported to the officials. We have become hardened to this; we have been told over and over again that it is our personal duty to do this or that until the statement has no effect upon us. How then is the speaker to get this sense of personal responsibility? First, he should get them incensed over the injustice of the situation or thrilled over the nobleness of the proposed action; then, secondly, he should propose something definite for the individuals to do. It may be no more than the signing of a petition, or standing up to be counted. It may be subscribing to the financial support of an organization. Possibly committees can be formed for definite functions and the interested individuals placed upon the committees. At least he should propose something definite for them to do. One of the most useless talks made is that which is devoted to crying out vociferously "somebody ought to do something about it" but not indicating any one to be the "somebody" nor any way in which the "something" may be done.

B. Special Elements of Persuasion For Those Unsympathetic toward the Speaker's Purpose. With reference to persuasion, the speaker usually faces an audience the members of which may be classified into three groups: (a) those who are in sympathy with speaker and his purpose, (b) those who are neutral, and (c) those who are unsympathetic to his purpose. In order to get the desired response from such an audience it should be obvious that the speaker should not adapt his remarks primarily to those already in sympathy with his purpose; they are already willing to respond. And yet as obvious as this truth seems to be, many speakers make clever witticisms and sarcastic remarks which make a great "hit" with those in sympathy with his purpose but which are not only ineffective in persuading the opposition but which really antagonize them. The speaker should test every remark by its probable influence upon the neutral and opposition groups and eliminate it if it will arouse prejudice, regardless of how clever it may seem to those already in sympathy with his purpose.

In persuading the neutral and opposed groups to make the desired response, the speaker needs to give special attention to (1) Logical argument, (2) Sympathy, and (3) Meeting the Real Objections. In addition to these elements of persuasion he will, of course, make use of those already discussed as being helpful in inducing responses from those in sympathy with the speaker's purpose.

1. *Logical Argument.* We have been told so often that man is a creature of reason that we almost believe it. "Man is guided by reason not by animal 'instinct.' In fact, it is reason which distinguished man from brute"—so we are told. But observation shows us that man does not act as the result of reasoning; most of his actions may be attributed in one way or another to the satisfaction of hunger or sex. We find that most of his beliefs are due to social pressure and to what he considers to be his own best interests. William Jennings Bryan once said: "We don't reason things out and then act on our reasons. We use our reasoning power to justify us in a desired course of action. It is a poor mind which can't fix up good reasons for doing what it wants to do." Rev. Ebenezer Porter, Professor of Sacred Rhetoric in the first theological seminary in America, said in 1834; ". . . no man whose business it is to urge the truth on others, should forget that the affections and habits have a strong ascendancy over the judgment."[23] Woodrow Wilson said: "We talk a great deal about being governed by mind, by intellect, by intelligence, in this boastful day of ours, but as a matter of fact, I don't believe that one man out of a thousand is governed by his mind."[24]

Although we may not often act as the result of pure reasoning yet *we like to think that we do.* For that reason the speaker who hopes to change our beliefs must appeal to our reason; he must be logical—or, at least, *appear*

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[23] Ebenezer Porter, *Lectures on Homiletics and Preaching.* Andover: Flagg, Gould and Newman, 1834, p. 146.

[24] W. A. Wood, *After-Dinner Speeches.* Chicago: T. H. Flood, 1914, p. 46.

to us to be logical. Most of us are embarrassed to be shown to be illogical. Ordinarily we are willing to adopt a new measure if the supporter of the measure can make us acknowledge that he has logical reasoning on his side. There are times when we persist in doing or believing something even though we admit that we cannot offer one bit of logical reasoning to justify ourselves, but this does not happen often. Ordinarily we are influenced by what *appears* (it may not be) *to us* (possibly it does not to others) to be logical reasoning. For that reason the speaker who hopes to influence people's beliefs must appear to them to be logical. Usually the best way to *appear* to them to be logical is to *be* logical—but this is not *always* true. The most effective "reasoning" is that which appeals most to peoples' prejudices but has the appearance of appealing to reason. Certain very successful debaters owe their success to this method of debating. They appeal to prejudices of every kind that they can think of in connection with the topic under discussion; they give much thought and care to the psychology involved in the attitude of the audience toward the question; and at the same time they are very careful to appear to be very logical, and to have no use for emotional arguments. They have the reputation of being very logical, of being clear cut in the analysis of their case, and of being so familiar with the question that they can offer adequate evidence. They have succeeded in appearing to their audiences to use logical arguments. It is usually easier, and better, really to be logical than simply to appear to be.

Many people have so much difficulty in making a logical outline of their side of a debatable question because they are, for the first time, attempting to follow a logical method of arriving at their conclusion. Their belief was arrived at as the result of social pressure or their own best interests and when they attempt to make a logical outline they are trying to put on paper something which heretofore had never existed—a logical basis for the belief which they hold.

Stated briefly, the point which the author is trying to make is this: To convince others, it is necessary to appear to be logical. Ordinarily the best way to *appear* to be logical is to *be* logical.

2. *Sympathy.* The human being has characteristic responses to most stimuli. The overt expressions of his emotions are characteristic. So universal and so similar are the expressions of emotions that we have learned to recognize another person's emotional attitude by his general demeanor and especially by his facial expression. Some people become quite adept at recognizing the emotional attitude of an individual through his overt action. If a person has this ability and is careful not to say or do things which will be disagreeable to others, he is sympathetic and tactful.

The purpose of sympathy is to bind mankind together and to condition behavior upon the evidences (usually facial) of the feelings of others. The sympathy of a given individual will vary in accordance with whether he has had the same experience as the person with whom he sympathizes. Through imagination one may be able to sympathize much with the father who has lost a child; one will sympathize with the father more if he too is the father of a child, and even more if he has passed through the sense of loneliness and emptiness which the death of a child makes in a home. The man who has been brought up in the slums will sympathize more with unfortunates than the same man had he never lived in the slums. Farmers have greater sympathy and more of a feeling of comradeship for the real dirt farmer than for the professor of agicultural economics who has never lived on a farm. The common people are more in sympathy with the president who has been raised on the farm, worked his way through school, and lived the life of a "common man" than they are with the president who was born rich and who has lived in luxury all his life—all other things being equal. You will notice that successful politicians are careful to let the people know about all the different kinds of work in which they have been engaged and to tell of the hardships which they have experienced. Herbert Hoover, an engineer, received an almost unanimous vote for the Republican nomination for the presidency in a straw vote taken in the College of Engineering of the University of Cincinnati. A political opponent of Lew Shank, former mayor of Indianapolis, made the great mistake during his campaign of telling the voters that Lew had been only a teamster and Mrs. Shank only a clerk in a ten cent store when they were married. Nothing the opponent could have said would have won more votes for Lew Shank from the teamsters and clerks of Indianapolis.

Bath House John was elected to the council of one of our largest cities years ago partly as the result of a promise to have a free public bath house installed in every block in his ward. They were never installed but he was re-elected again and again. He was sympathetic. He knew his clients well; knew how to shake hands, how to sympathize and to appear to be friend of the people.

Several years ago a candidate for re-election to the presidency of the United States had been a poor boy; had lived on a farm; owned a real farm at the time of the campaign and had bona fide pictures of himself on a hay-ladder; and circumstances had forced him to know the value of money and how to economize. His Democratic opponent, on the other hand, was successfully pictured by Republican cartoonists as a corporation lawyer, and as an aristocrat who always wore a high, stiff, silk hat. Although practically none of the voters could have named five bills which the candidate for re-election had signed they voted for him in great numbers; he was "a friend of the people."

On October 6, 1927, George Remus, a former notorious and wealthy bootlegger, killed his wife. She was soon to have sued him for a divorce and it was whispered about that she was to expose crimes, including one murder, in which he had taken part. Very shortly before this divorce case was to come to trial, he followed her car in a taxi, crowded her car to the curb and stopped it, got out and shot her in cold blood. He acted as his own attorney. He claimed insanity at the time at which he committed the murder. The court appointed three distinguished alienists to examine Remus. They were paid by the court and were under no obligation to the prosecution or defense. All three experts testified that Remus was sane at the time of the murder, never had been insane, and that he was sane at the time of the trial. Yet the jury acquitted him on the sole ground of insanity and explained that they acquitted him in this manner because their instructions made this the only kind of an acquittal possible for them to return. Why was he acquitted? Sympathy. He was very careful to have selected a jury of men of none-too-high intelligence and "wet" in their sympathies. He played up prohibition throughout his entire case and blamed his troubles on prohibition. He claimed that the prohibition agent who was responsible for sending him to the penitentiary had alienated the affections of his wife and that these two had stolen most of his money. He played upon the antagonism of the jurymen toward prohibition and made himself appear as a martyr. They sympathized with him; they acquitted him in spite of overwhelming, obvious evidence.

Sympathy is a great facilitator of human relations; it helps us to understand each other and to get along together better. The presence of some crisis brings out sympathy in an unusual degree. A great fire, a war, a tornado make us neighborly and friendly with people with whom we ordinarily do not associate. The enjoyment of common pleasures brings out sympathy; likewise concerted rhythmic responses such as cheering and singing make the whole world seem akin. Love favors the sympathetic response. The mother's love for the child makes her perfectly in sympathy with it; we are more sympathetic with those whom we love than with other people. The submissive attitude favors the sympathetic response. We are affected more by the sight of a fatal accident than we are by reading about a similar accident happening two thousand miles distant.

Some people have passive sympathy; i. e., they understand how the other person feels but their reaction goes no further than mere understanding. In active sympathy the person wishes to aid. It is active sympathy which the speaker should have.

It is particularly important that the speaker be sympathetic when speaking to people who hold antagonistic views. A speaker who is genuinely and actively sympathetic will (a) Be tactful, (b) Avoid a belligerent attitude, (c) Not needlessly arouse prejudices, and (d) Not oppose the fixed principles of the audience.

a. Avoid a Belligerent Attitude. The speaker who wishes to change people's beliefs will avoid a belligerent attitude toward either the people or their beliefs. The speaker with the pugilistic attitude will find that his hearers will have the same attitude. Invectives against the opposition simply make the opposition more firm in its belief and more sure that the speaker is not a fair-minded person. Even though the speaker is arguing he should not appear to be argumentative. The speaker should not pose as an advocate for a plan but as an unbiased student of the facts. The speaker should never announce that he proposes to prove this or prove that. To do this makes it appear that he thinks that he has the "master mind" so often mentioned in the advertisements of correspondence courses on the psychology of public speaking. A few years ago the author sat in front of a group of high school boys at an intercollegiate debate between two women's teams. The girls on the team from "X" College were highly dressed and highly painted. These girls made a great impression upon the hearts of this group of high school boys; these boys hoped that the "X" College team would win the debate. After the first speaker of the "X" College team had made a few preliminary remarks she said, "Ladies and Gentlemen, I am going to *prove* to you that. . . ." and the boys whispered in a loud stage whisper, "Oh, you are; are you?" That was the reaction of people who were in sympathy with the speaker. What would be the reaction of someone who was opposed to the belief of the speaker? The speaker should exercise great care to avoid the appearance of an advocate; rather he should appear as an unbiased seeker after the truth.

b. Be Tactful. The public speaker might to good advantage eliminate the word *you* from his vocabulary. In recommending action the speaker should not say "*you* ought to do this or that," but "*we* ought to do this or that." When speaking disparagingly of the public the speaker should not say "*you* generally do not vote intelligently," but "*we* do not generally vote intelligently." Tactfulness often consists only in the distinction between the use of *you* and *we*.

The speaker should not convict the audience of ignorance. Such a statement as "You, no doubt, do not understand this so I shall explain it to you" is better said, "You, of course, understand that . . ." (and then explain it!) The speaker should explain a thing carefully as though the audience knew nothing about it but *he should not act as though he thought they were ignorant.*

One student could not understand why his proposals at the meetings of his fraternity were never accepted. He said that time and time again at this fraternity meetings he had proposed action which had been voted down, only to be proposed later by some other person and passed. A member of the faculty who speaks clearly and logically often has his views defeated for reasons which he does not understand. Both individuals lack tact; they do not seem to have the ability to say anything without arousing antagonism. They have no sympathy with the views of the opposition; they are sarcastic toward opponents; and they lose, even though right.

c. Do Not Needlessly Arouse Prejudice. A certain speaker was once addressing a state legislature on a measure which he had proposed. He was evidently gaining the favorable attitude of the legislators toward the bill when, just in an aside remark, he made a most sarcastic statement about the Ku Klux Klan. The measure had nothing whatever to do with the Klan; it was not connected with Klan purposes or ideals in any way. There was not the slightest reason for making this cutting remark except that the speaker hated the Klan and took the opportunity in just this subordinate clause to make a mean, cutting remark about it. As anyone might expect, this immediately aroused the bitter antagonism of the members of the Klan, who then opposed the measure. It was defeated; had he not made this slighting remark it would have passed. The speaker *needlessly* aroused prejudice.

An official of a certain farm organization once spoke on farm problems in many communities in the Ohio Valley. During his talk he condemned most severely some of the practices of certain labor unions. His schedule required that he speak in a few towns in the coal mining district of south-eastern Ohio. At that time the coal miners were indulging in the very practices which he was condemning. Had he made the same remarks to the miners which he had made about their practices to the farmers he would have created the most bitter antagonism; the miners and their opponents would have been further apart as the result of his address. The speaker did not change his position on the question but he did change considerably the manner of presenting his position so that as a result of his address some of the miners may have realized that there was something to the other side of the controversy. The speaker avoided the needless arousal of their prejudices; the miner audiences liked him personally and were led to see a bit of reasonableness in the attitude of their opponents. Had he proceeded in his address without any regard for their prejudices he would have been fortunate to have escaped without personal injury and surely he would have made more difficult the settlement of the miners' difficulties.

The speaker did not approve the attitude of the miners; he still thought that they were badly mistaken; but he had enough knowledge of human nature and enough sympathy to realize that they thought and believed honestly that they were right. When a person honestly believes that he is right, the most ineffective way of going about changing this belief is to arouse his anger. Man is not capable of clear reasoning when stirred up emotionally.

A most ineffective attempt to influence belief was made by a well known political scientist in an article on "Political Fundamentalism." This article has a belligerent attitude, is tactless in the extreme, and needlessly arouses prejudices. It appears to be very clever and true to those who believe it (many will call it a "courageous statement") but from the standpoint of making converts it is entirely ineffective—in fact, it would arouse the anger of the opposition and make them hold more firmly to their prejudices. It needlessly antagonizes all religious fundamentalists; a man can be a fundamentalist in religion and be liberal or scientific in his political views. The article referred to, follows:

Religion is not the only field where fundamentalism challenges science. There is more fundamentalism in the political than in the religious thought of the American people. And it works far greater injury to material progress.

We need to make war on fundamentalism in politics whatever we may do about it in religion. That is the task for the oncoming generation.

Millions of Americans who refuse to accept things on faith in the world of religion have no difficulty in swallowing without protest an orthodox and dogmatic political creed.

Many millions of Americans scoff at religious miracles, regard as preposterous the idea that man was created from the dust, or that the Lord made it rain 800 feet a day at the time of the flood. But these same people cling reverently to such nonsense as:

Believing that all sinners are democrats.

All men are created free and equal.

Public opinion rules in America.

Government rests on the consent of the governed.

Our government is one of laws and not of men.

That is a sample of political orthodoxy which is hampering to progress. And any criticism of these political commandments would be followed by an investigation of the school board at the demand of the American Legion. And yet every one of these dogmatic political beliefs is in need of careful intellectual scrutiny, and perhaps restatement, in the light of modern discoveries. Does government rest on the consent of the governed? Figures show that rarely more than 50 per cent of the people ever vote and frequently a mere plurality determines the victory. We must inspect our political dogmas as well as our religious ones if we are to make progress. We suffer more from political dogma than from religious.[25]

d. Do Not Oppose Fixed Fundamental Principles. Most of us agree fundamentally. Often our differences on fundamental principles are apparent rather than real. Too many of the "wets" give the impression to the "drys"—or at least the "drys" get the impression—that the "wets" are opposed to temperance. A "wet" speaker will have greater chances of making converts among the "drys" if he sympathizes thoroughly with the desire for temperance and for the elimination of all the evils of liquor traffic. He should indicate that he favors the 18th Amendment and the Volstead Act and would like to see them enforced 100%, and that he believes that if they were enforced 100% all our liquor troubles would be over. He might then state that unfortunately (stressing *unfortunately*) human nature is not such at the present time that we are able to bring about temperance to the best advantage through the Volstead Act. Then the speaker might attempt to show that his proposal (whatever it may be) will succeed better than the present law in bringing about temperance and in eliminating the evils of the liquor business. . . . In this way the speaker places himself and his hearers in sympathy and agreement upon fundamental principles; he and the hearers seem to each other to be good in their intentions; the occasion has become one in which good friends with the same high ideals have a frank, confidential, heart-to-heart discussion of the best way to accomplish the end upon which they are agreed.

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[25] A syndicated article appearing in *The Hamilton Journal,* Hamilton, Ohio, November —, 1926. Used by permission.

3. *Meet the Real Objections.* It is by complete failure to meet the *real* objections that many of our worst public speaking failures are made.

How should the speaker go about the business of getting certain of the good folk of Dayton, Tennessee, to believe that there is no danger in the teaching of the theory of evolution? Would it be of any value to show them the scientific evidence for the theory of evolution? Hardly;

they would dismiss that as "work of the devil." Mr. Bryan often heard the scientific evidence presented by some of the best scientists of the country and yet Mr. Bryan opposed the teaching of the theory. It would be disastrous to insinuate that all those who oppose the theory are "old fogies" or lack intelligence. In the first place, it is not true; and in the second place, it arouses the anger of those to be persuaded and thus makes the situation worse and a change in belief less probable. The speaker can best get at the problem by asking first, "What are the *real* objections of the good folk of Dayton, Tennessee, to the teaching of the theory of evolution?" Their real objection is not to the evidence—about the evidence most of them know as little as do the majority of the people who tend to believe in the truth of the theory. Their real objection is based upon the belief that the theory conflicts with the Bible and that belief in the theory necessarily means the renunciation of the Bible. Therefore the business of the speaker is not to convince them of the truth of theory, but to convince them that the theory, if true, does not conflict with the Bible. And that calls for tact. It becomes the duty of the speaker to show that the theory of evolution is as beautiful as the theory of more rapid creation; that it does not detract from the glory of God—that, in fact, it adds to His glory.[26]

A similar method should be followed in attempting to get the people of Zion City, Illinois, to believe that the world is round. It would be futile to show them the scientific evidence; that would simply be, in their minds,

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[26] The student of public speaking will find profitable a study of the sermon on evolution in Charles Jefferson's *Five Present Day Controversies*. New York: Fleming H. Revell Company, 1924.

"the work of the devil." As this is being written, their prophet, Wilbur Voliva, is on a trip "across the world"; the other passengers on the same ship are going around the world but Mr. Voliva insists that he is going "across the world." The speaker's business in a talk upon the shape of the world—in Zion City—would be to show that the roundness of the earth does not require a renunciation of the Bible as an authority on spiritual matters.

The speaker who essays a talk upon the advantages of cremation over the conventional burial will make few converts if he limits his discussion to the sanitary and economic advantage of cremation. People are not concerned about money when a loved one dies. The disposal of the remains of the loved one is a matter of sentiment—not economics. Therefore, the speaker should deal with the real objection to cremation: sentiment. With the greatest of sympathy for the sorrow of those who have lost loved ones, he should show the beauty of cremation. The attitude of the majority of people in a certain community toward cremation was changed completely because the funeral and burial services of the first person in the community to be cremated were conducted with such good taste and in such a beautiful and impressive manner.

The first question which the speaker should ask himself when he prepares a talk designed to influence people's beliefs is: What is the REAL objection to my attitude on the part of those whose opinions differ from mine? The talk will be futile unless it meets the REAL objections.

SUGGESTED READINGS

Crowd-Making.

Allport, F. H., *Social Psychology*. New York: Houghton Mifflin Company, 1924.

Chapter 11, "Response to Social Suggestion in the Group."

Chapter 12, "Response to Social Stimulation in the Crowd."

(One of the best discussions of the crowd extant.)

Gault, Robert H., *Social Psychology*. New York: Henry Holt and Company, 1923.

Chapter 7, "The Crowd and Allied Phenomena."

(An interesting and a good discussion.)

Ross, E. A., *Social Psychology*. New York: The Macmillan Company, 1918.

Chapter 3, "The Crowd."

Chapter 4, "Mob Mind."

(Of no great value in understanding the bases of crowd behavior but a very interesting description of the characteristics of a crowd. After reading these two chapters, the reader will want to read the entire book.)

Suggestion.

Allport, F. H., *Social Psychology*. New York: Houghton Mifflin Company, 1924. Pages 242-252. "Suggestion."

Gault, Robert H., *Social Psychology*. New York: Henry Holt and Company, 1923.

Chapter 6, "Suggestion and Suggestibility."

(Well illustrated.)

Ross, E. A., *Social Psychology*. New York: The Macmillan Company, 1918.

Chapter 2, "Suggestibility."

Rewards.

Overstreet, H. A., *Influencing Human Behavior*. New York: W. W. Norton and Co., 1925.

Chapter 2, "The Appeal to Wants."

(Practical; well illustrated; interesting to such an extent that reader will want to read the entire book.)

Lumley, F. E., *Means of Social Control.* New York: The Century Company, 1925.

Chapter 2, "Rewards."

(Possibly the least interesting chapter of an excellent book. The entire book deals with *rewards* as the term is used in this volume.)

Special Elements of Persuasion.

Overstreet, H. A., *Influencing Human Behavior.* New York: W. W. Norton and Co., 1925.

Chapter 4, "The Psychology of Effective Speaking."

(Excellent.)

Chapter 8, "How to Change Persons: The Entering Wedge."

Lippmann, Walter, *Public Opinion.* New York: Harcourt, Brace and Company, 1922.

Part V, "The Making of a Common Will."

(Illustrations are drawn largely from political events of recent years.)

Lumley, F. E., *Means of Social Control.* New York: The Century Company, 1925.

Chapter 5, "Persuasion."

(Good.)

Edman, I., *Human Traits and their Social Significance.* New York: Houghton Mifflin Company, 1920.

Chapter 5, "The Social Nature of Man."

(A good discussion of sympathy.)

PART II.

SPEECHCRAFT

INTRODUCTION

VALUES OF THE SPEECH COURSE

I. Criticism.
II. Elimination of Stage Fright.
III. Development of Personality Traits.
  A. Promptness.
  B. Mastery.
  C. Self-Reliance.

A. **Criticism.** The person who has the opportunity of studying public speaking in a class is indeed fortunate. He is fortunate because he has the opportunity of acquiring the maximum amount of proficiency as a speaker with the minimum of trial and error experiences. The advantage of making the preliminary steps in a class rather than in "practical experience" lies in the criticism received in the public speaking class.

Frank, worth-while criticism is exceedingly difficult to get. It is almost impossible to get it outside the classroom. Regardless of how sincerely the speaker may desire and appreciate frank criticism, the usual response which he receives in reply to his request for criticism is "Oh; I thought you did beautifully. It was a fine speech, I thought." Or if the person does criticize the speaker it is usually about the way he held his hands, the manner in which he fumbled with his watch chain, the way he leaned on the table, lack of force in speaking, mispronunciation of words, and other things which—although important—are not as important as searching criticism of the content of the speech. Very seldom, outside the classroom, will the public speaking student find competent critics who are sufficiently interested in his progress as a speaker and who are frank enough to tell him that his speech was a bore, that it contained little but meaningless generalities, that there was no evidence of any value and that the logic of the speech was atrocious. In the public speaking class the student has the opportunity to receive the honest criticism of an instructor who has made a thorough study of public speaking situations and who is therefore competent to criticize and who is willing, in a frank and sympathetic manner, to make both destructive and constructive criticisms to guide the student in his next attempt.

The value of the course depends largely upon the frank criticism of each speaker by the instructor and by the members of the class. It should be made clear that frank criticism does not necessarily require destructive criticism, nor does it mean that the criticisms need be made bluntly with little regard for the feelings of the speakers. In some cases a just criticism tactlessly stated will do much harm because of either the resentment or self-consciousness which it causes. Students who are being criticized should learn to take criticism impersonally and not to feel that an adverse criticism of their speech is a personal thrust; they should enter into the discussion of their own speech as though they were discussing the speech of some total stranger in whom they had no personal interest. Students who make criticisms should keep in mind the sensibilities of the various speakers and vary the tone of their criticisms accordingly; criticism of their fellow students offers excellent practice in tactful speaking.

B. Stage Fright. Stage fright in the beginning public speaker is caused by self-consciousness due to the new and unusual situation. Boys are usually self-conscious when they first appear in long trousers; men who have their beards shaved off are self-conscious; women with shiny noses and no powder in the compact are self-conscious—we are self-conscious in unusual situations. About the only way to overcome self-consciousness is to place oneself in the situation so often that is not a new situation. In learning to speak before a class the student has the advantage of speaking before others who have the same difficulty to overcome and who are therefore sympathetic; he also has the advantage of overcoming stage fright under conditions where failure will not be so disastrous as it might be outside the classroom.

A certain amount of nervousness about speaking in public is good for the speaker. It tends to cause the speaker to prepare for speaking. The person who has no nervousness about addressing an audience is more likely to neglect preparation for speaking than the one who becomes nervous over the prospect. The one who becomes nervous is more apt to realize that the speaker who takes the time of an audience should have something to say worth saying.

The instructor felt that the time of one student in his public speaking course a few years ago had not been spent in vain when he came into his office near the end of the year and asked, "What's the matter with me? When I started this course I wasn't bothered by stage fright at all. Why, time and time again I've gotten up before two or three thousand people (assembly of large city high school) and made fine speeches and never had stage fright. And now, near the end of a year in your public speaking class I'm troubled with stage fright every time I get up to speak." The instructor was glad to hear that; the boy had finally learned that a public speaker ought to say something when he takes people's time. He had finally come to realize it so much that it made him nervous to stand before the group and say nothings with much noise. There were some hopes for him then. He had been a popular boy in high school—a basket ball star—so they tolerated his speaking; but unfortunately the unacademic world is not so tolerant with such conceited, self-satisfied speakers.

A factor which increases our self-consciousness is the tendency to project the knowledge of our self-consciousness to members of the audience; i. e., we think that they know of the panic going on in our brain, the rapid beating of the heart, etc. As a matter of fact the audience usually does not notice it. Time after time student speakers are surprised to hear that members of the class had not noticed the shaking of their knees. Undoubtedly many of these speakers have felt that their classmates were lying just to encourage them. Much shaking of the knees can take place inside a man's trouser legs before it becomes apparent to the audience; at the present time girls do not possess the advantage in this respect which they once had.

The beginning speaker who is troubled by stage fright may get some consolation out of the knowledge that many great speakers have been troubled in the same way. Thomas Nast was an artist with a national reputation in Civil War days. His pictures stirred the patriotic blood of the North and were said to have been responsible for sending "battalions of youth to rally round the flag." Although Mr. Nast was rather reticent, he was finally induced to enter the lecture field. "At first he had stage fright in the worst form. When he was to make his first appearance in a country town in Massachusetts—Peabody, I believe—he asked Mr. Redpath to go with him and when he arrived at the hall, said: 'Now Redpath, you got me into this scrape and you will have to go on the platform with me.' Mr. Redpath . . . consented and sat on a chair close behind the artist. He said that Mr. Nast was so nervous that he dug his nails into the reading desk. A few months afterward, Mr. Nast faced a New York audience in Steinway Hall as jauntily as if he had been a veteran comedian." [1]

A well-known lecture-manager told this about Mr. John B. Gough, undoubtedly one of the most popular speakers we have ever had in the United States: "It is strange, but it is a fact, that although Gough never broke down in his life as an orator, and never failed to capture his audience, yet he always had a mild sort of stage-fright, which never went off until he began to speak. To get time to master this fright was the reason why he always insisted on being 'introduced' to his audiences before he spoke, and he so insisted even in places where the absurd custom had been abandoned for years. When the chairman was introducing him, Mr. Gough was 'bracing up' to overcome his stage-fright." [2]

In reply to the question, "Were you ever embarrassed before an audience?" Mr. Gough gave this answer: "Often the dread of an audience has well-nigh unfitted me for the evening's service; and now, after more than twenty-six years of platform-speaking, I rarely face an audience without a dryness of my lips, and a weakness in my knees. To be sure, it does not last long; but it is distressing for the time being. There have been occasions when the nervousness and depression previous to addressing an audience, have been of the most intense and distressing character. In Boston, when I had been announced for Tremont Temple, on Sunday evening, for the one hundred and sixty-first lecture in that city, it so far over came me, that Deacon Grant, in whose family we were staying, became quite alarmed. All day it weighed heavily on my mind. I could not go to church. As the time for the meeting drew on, my wife accompanied me to the Temple. We reached the door—my heart failed me, and I turned back. At length I mustered up courage, and, amid doubt, and trembling with fear, we pressed our way in with the crowd.

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[1] J. B. Pond, *Eccentricities of Genius*. New York: G. W. Dillingham and Company, 1900, p. 189.

[2] *Ibid.*, p. 4.

" 'You can't come in; the hall is full,' said the door-keeper. 'I wish you *would* keep me out,' was my reply. 'Ah! Mr. Gough, is that you? Make way there!' and on I went feeling like an ox going to the slaughter, or a fool to the correction of the stocks.

"Mr. Grant was waiting for me with great anxiety, for he knew my state of mind. 'I can say nothing to-night; I haven't a thought,' were the first words I said to him, as I took my seat on the platform. But it was necessary that the exercises should begin. Rev. Mr. Cushman offered prayer, and prayed most feelingly for me; but the black cloud still covered me. The music,—I hoped *that* might inspire me; but no. For a wonder even that failed to help me. When introduced, I stood with trembling limbs and a sinking heart, and I well remember what I said: 'Ladies and gentlemen, I have nothing to say. It is not my fault that I am before you to-night. I almost wish I could feel as a gentleman in New York told the people he felt when he addressed them,—"I am never afraid of an audience; I imagine the people are so many cabbage-heads." I wish I could feel so.' Then a thought struck me, and I said: 'No, I do not wish *that*. When I look in your faces, an assemblage of rational and immortal beings, and remember how drink has debased and dragged down the loftiest and noblest minds, I cannot feel so,—I thank God I cannot feel so.' And then I went on for more than an hour and a half, with no hesitation even for a word. When I sat down, Deacon Grant said, 'Don't you ever frighten me so again.'

"The audience had no conception of my real suffering. Had not my wife so judiciously cheered and encouraged me, I think I should not have appeared that night." [3]

The experience of this great speaker should be of some consolation to beginning public speakers who are troubled with stage fright. You will have the opportunity in the class to overcome stage fright under the most favorable conditions and before an audience which is unusually sympathetic because every member of your audience is in the same situation in which you are. It will be a good thing for you, however, if you always have some nervousness just before speaking; this usually comes from the sense of responsibility which the sincere speaker feels for using the time of his hearers in such a way that it will be worth their time to listen to him. A few years ago Robert Parker Miles spent an evening in the home of a friend.

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[3] John B. Gough, *Autobiography*. Springfield, Massachusetts: Bill, Nicholas and Company, 1870, pp. 235-236.

About 7:30 he began to get nervous; he moved restlessly in his chair; and looked at his watch frequently. He said that he had never gotten over being nervous about an half hour before he was due to speak. The nervousness disappeared as soon as he got into his lecture. And Mr. Miles had been a professional public speaker for over thirty years!

C. **Development of Personality Traits.** It is exceedingly important that the public speaker (1) get into the habit of getting things done on time, that (2) he develop the habit of overcoming difficulties rather than using them as excuses, and that (3) he develop self-reliance.

1. *Get Things Done on Time.* If you were engaged to give a high school commencement address in San Francisco, Chicago, New York, or Sleepy Hollow on Wednesday evening, June the sixth, you could not tell the high school principal that day, "Oh, Mr. White, I won't be able to speak to-night. When the people get there won't you ask them to give me another chance later? Have them come back Friday evening for my address. You know, Mr. White, I've had the most bad luck with this speech of mine; the book I wanted wasn't in the library last night so I couldn't prepare my speech." Or, "I have a terrible headache—or stomach ache," or, "I've been sick for a few days," or, "I have an examination in Physics to-day—or to-morrow." No; you would not do that. If you did, Principal White would probably tell you to go to Halifax, and get busy at once at the job of getting another speaker. You would not only lose your fee for that lecture, but you would never have another lecture date at any school whose officials had heard of your failure.

In the "cold, cruel world" speeches must be given upon the established date. There is no chance to "make up" the speech, even for legitimate sickness. It is the desire of the instructor of your class to make this public speaking training as practical as possible. For that reason he insists that the speeches be given on the date agreed upon. He does not insist upon this in order to be severe but because it is well to get into the habit of doing in school the same thing you will have to do in later life. Get ready for life after graduation when you will really have to work and to work on schedule. Failure to be prepared in later life will be much more serious than the failing grade received for a failure to be prepared in a public speaking class—even though this grade may mean failure to be initiated this semester, or being placed on the "probation list" or any other disastrous penalty of such world-wide and eternal significance.

2. *Overcome Difficulties; Do Not Use Them as Excuses.* Most excuses are offered by students who spend energy in attempting to delay their work instead of attacking it in time. Most excuses are not legitimate. Ordinarily, at least two weeks are allowed for the preparation of a class speech of any importance. The preparation for this speech should cover the entire period. The material should be collected at once; the speech should be organized and in mind two or three days before it is due in order that the last two or three days may be spent in improving the delivery of the speech and in niceties of expression. For that reason illness a few days before the speech is due, is no excuse whatever for failure to have the speech ready on time; true, this illness may cause a lack of finish in delivery or in expression but it is no

excuse for failure to speak—the high school commencement will be held on Wednesday, June the sixth, even though the speaker may have the toothache the day before. The excuse that "the book I wanted wasn't in the library the other day" is given only by those who have an overabundance of "brass" or a lack of initiative.

But even though the illness, or absence from town, or inability to find the book, or any other excuse may be legitimate, it should not be used as an excuse for delaying the date of the speech; it is simply a difficulty which should be overcome. The speaker will find many worse difficulties to overcome after he gets out of school.

Several years ago while a well-known entertainer was touring Ohio and Indiana in Chautauqua she had an unusually severe attack of hay fever throughout the entire month of August. It was so severe that this energetic lady was confined to her bed most of the time. She was so weak that she was taken to and from her room and the Chautauqua tent in a car. Yet she went through her entire program with the liveliness which always characterizes her work and with no excuses whatever. The audience never knew the great difficulty under which she was working. She did not indulge in self-pity; she did not try to get the sympathy of the audience on account of her difficulty; she went right ahead giving them what they had come to hear and what she was paid to give—entertainment.

Several years ago a certain Chautauqua superintendent at Prospect, Ohio, was so sick that for three days he could not eat a meal. But did he use that as an excuse for not working very hard? No; he went ahead with his work and helped that community put on its most successful

Chautauqua. He never mentioned his physical condition; the community was not paying him to hear about his health; they were paying him for work; he did it.

Two members of a certain opera company got ptomaine-poisoning. They were not dangerously ill but they were painfully sick and weak. No substitutes could be had for the evening performance. Both played their parts with the aid of physical support by other members of the company.

Difficulties are to be overcome, not to be used as excuses.

3. *Self-Reliance.* Anyone who has sufficient intelligence to justify his being in college has sufficient intelligence to stand before an audience and talk intelligently upon a given subject for ten minutes WITHOUT NOTES, *if adequately prepared.* (An exception to this may be made early in the course in the case of some individuals unduly troubled by stage fright.) If then, the speaker cannot give the ordinary classroom talk intelligently without notes (after the most serious stages of stage fright are passed) it should indicate to the speaker that (a) he is not adequately prepared (the usual difficulty), *or* (b) that he lacks sufficient intelligence to pursue the course. The beginning public speaker should get into the habit of relying upon his mind rather than upon paper; the wind might blow the paper notes away; it is hoped that the same cannot be said of his mind. Of course, it takes more work to speak without notes. But the person who is too lazy to work should give up all ambitions of becoming a good public speaker.

CHAPTER 5

WHAT IS PUBLIC SPEAKING?

I. A Practical Art.
II. An Acquired Art—Not a Gift.
III. A Gentleman Conversing.

I. *A Practical Art.* In the past, many teachers of oratory have looked upon public speaking as a fine art and for that reason have given most of their attention in public speaking instruction to exercises in pronunciation, enunciation, time, pitch, quality, force, and gesture. These teachers had their pupils commit to memory selected passages from great orations and then deliver them in imitation of the instructor. And this was supposed to make good orators! It is true that voice and action do play an important part in public speaking but they are not the end of public speaking as certain elocutionists made it appear.

These elocutionists failed to distinguish between the fine arts and the practical arts. In general, art is concerned with doing; science with knowing. Fine art is concerned with those things designed to give aesthetic pleasure—such as, painting, music, acting, and sculpturing. A practical art is one which is done in order to accomplish a more material end. Plumbing might be called a practical art; certainly the end of the plumber is not aesthetic pleasure. Watch-making is a practical art even though the skill required to do it is fine; watches are not made chiefly to give aesthetic pleasure. Speech-making is a practical art; speeches are not (or should not be) made just to give aesthetic pleasure but they are made to accomplish some very practical end: to get votes for the Democratic party, to affect people's religious life, to sell correspondence courses, to give worth-while information, etc.

Children who speak pieces and take part in the usual declamatory contests are not doing public speaking—at least, not the kind with which this book is concerned. Those children are usually taking parts in an exhibition; they hope to give aesthetic pleasure; they have no material end in view; the chief concern of their admiring older friends who compose the audience is that Mary will not forget her piece, that she talk loud enough to be heard, that she pronounce her words correctly and distinctly, and that her dress look pretty. Such a speaker is not concerned so much with a genuine discussion of some idea as she is with making a good appearance.

Since public speaking is a practical art we judge the effectiveness of a public speech by the result which it accomplishes and not by clearness of enunciation, correctness of pronunciation, the use of words of Anglo-Saxon or Latin derivation, or manner of gesturing. To illustrate —If it were possible to have speakers Hendricks and Luty speak before the same audience with the same purpose: to get subscriptions for some charity enterprise—and if Hendricks secured $500 in subscriptions and Luty secured $250 we should say that Hendricks made a speech twice as good as the one made by Luty even though Hendricks used poor English and Luty used perfect English. The speaker will ordinarily get better results if he uses good English and has clearness of enunciation, correctness of pronunciation, and a good platform appearance—but these are not the standards of effectiveness in speechmaking. They are desirable—and *usually necessary*—means to a practical end.

II. *An Acquired Art—Not a Gift.* Closely allied with the belief that public speaking is a fine art is the belief that the ability to speak well in public is a gift; that is, that if the ability is not born in a person he can never become a good public speaker. It is true that the successful public speaker must be intelligent, and must have acquired a fair degree of facility in the use of words. But if a person is intelligent and willing to work he can learn to be a good public speaker. The classic illustration of a man who had no gift for public speaking and who was handicapped in attempting to become one, is Demosthenes. The illustration is too well known to need repetition. One of the best public speakers in the United States to-day tried, seemingly in vain, in high school and college to gain some proficiency as a public speaker. His teachers advised him to quit; his early attempts were failures. But through persistent effort and hard work he has become one of the outstanding speakers of our country.

It is not claimed that every person of intelligence who works hard at it can become nationally famous as an orator. To become widely known as an orator one needs not only skill as a speaker but an occasion and a message of vital importance to the masses. The occasion has much to do with the speaker's fame. There were undoubtedly several people in the United States who were as good speakers as Bryan, about whom we never heard because they did not speak upon an occasion of such a nature as to bring them into prominence.

There are some people who feel that fluency is necessary in the public speaker. True, it may be a great asset; on the other hand, it may be a detriment. If the speaker depends upon his fluency to carry him through any situation, fluency is a handicap. Fluency should never be a substitute for ideas. Many persons who are not fluent extemporaneous speakers are successful public speakers because of their thorough preparation for speaking.

A mere study of the theory of public speaking will not make a public speaker; it takes practice to make a public speaker. But a study of theory will reduce to the minimum the amount of time necessary to become an efficient speaker; it will save many mistakes. In speaking of the theory of public speaking as it is taught in college, a speaker who receives a fee of four hundred dollars per lecture, said: "I wish I had had some of that information and training before I found myself on the platform . . . making such egregious failures and blunders that many a night I have gone from the platform back to the hotel and flung myself on the bed and 'bawled' out my woe. I have slipped out of town at midnight rather than face the populace next day after a lecture Waterloo. After I had been trying to lecture for fifteen years, one of the great masters of speech-making said to me, 'Ralph, go back to your printshop. You'll never make a speaker.' To-day after thirty years of attempts I seem only beginning to learn the primary principles.

"I am sure the first requisite is to get a 'message'—a vision of some truth to tell an audience that sets your own heart on fire. When a man gets up before an audience aflame with the importance of what he is going to say, he is like a great motor with the full current throbbing through it. But the speaker must learn the modes, the technic, to be most efficient."

III. *A Gentleman Conversing* is a term which has been used to describe the nature of public speaking. Some have said that public speaking is best when it is most like conversation. Unfortunately for the simile, the ordinary conversation of most people shows little intelligence, is usually upon some more or less trivial topic, is often illogical and incoherent, and the diction is poor. Those are just the qualities which good public speaking does not have. When we say that public speaking should be conversational in quality, we mean that public speaking should have those qualities of directness, naturalness, and liveliness which always characterize the conversation of people who are intensely interested in the subject of their conversation. By being *direct* we mean that the public speaker should talk directly to his hearers in a straightforward manner as he does in good conversation, looking, at the same time, into the eyes of the persons to whom he speaks. In conversation we are not very well impressed by the person whose eyes are shifty and who seldom looks at us; exactly the same is true in the public speaking situation.

In enjoyable conversation the speakers are natural; there are no poses, no pretenses, no artificialities. The same should be true in the speech-making situation. It was the naturalness—the entire absence of pretense and posing—which helped to make Charles Lindbergh's speech before the French Chamber of Deputies so effective. Here was a youth who had captured the imagination of the nation. The wheels of government were stopped to pay him homage. Crowds stormed the chamber in an attempt to see and hear him. When introduced for his speech he stood in the center of the Presidential Hall beneath a vast candelabra amidst sumptuous surroundings, yet he kept his natural, straightforward manner as he spoke simply and briefly in a manner as suited to the occasion as was Lincoln's address to the Memorial Day occasion at Gettysburg. Lindbergh's words were:

> One hundred and fifty years ago they asked Benjamin Franklin what good was a free balloon? and Franklin answered by saying, "What good is a new born babe?" When Bieriot flew across the Channel they asked him what good that was. And now that I have crossed the ocean they ask me what good it does.
>
> My answer is that I hope it is the forerunner of quicker, closer communication between the United States and France, which will bring to the peoples of these two great nations a better understanding of each other.

The conversation of two people who are interested in their subject is animated; one speaker hardly finishes before the other is ready to speak; eyes sparkle; the voice has a lively "ring"; the whole body is alive and participates in the conversation. It is in this factor of liveliness that most beginning speakers fail miserably; the voice loses its ring; the eyes have a far-away gaze; and the body finds it necessary to lean upon a table for support.

The attitude between the speaker and his audience should be reciprocal—as it is between the participants in a conversation. Ordinarily custom prevents the members of the audience from making comments aloud and from asking questions during the speech, but the public speaker should be able to judge their attitude by their expression and he should govern his speaking accordingly. He should be able to tell whether his explanation has been understood; he should be able to tell from their expressions when they question the truth of his statements or disagree with his conclusions.

SUGGESTED READINGS

Dolman, John, *A Handbook of Public Speaking*. New York: Harcourt, Brace and Company, 1922.
Chapter 1, "The Nature of Public Speaking."
Chapter 2, "Mental Relationships in Public Speaking."

CHAPTER 6

THE SPEECH SUBJECT AND MATERIAL

- I. Choosing the Subject.
  - A. General Suggestions for Choosing a Subject.
    - 1. A Purpose is Necessary.
    - 2. A Classification of Purposes.
      - a. To Inform.
      - b. To Entertain.
      - c. To Persuade.
    - 3. Avoid the Use of
      - a. Purposes which are too Broad.
      - b. Too Many Purposes in One Speech.
    - 4. Avoid a Subject Which is too Difficult for Oral Presentation under the Circumstances.
    - 5. Keep Your Relation to the Audience in Mind.
    - 6. Make the Occasion Serve Your Purpose.
    - 7. Get an Attractive Title.
  - B. Specific Suggestions for Various Occasions.
    - 1. Public Speaking Class.
    - 2. The Chairman; the Toastmaster.
    - 3. Political Speeches.
    - 4. Sales Speeches.
    - 5. After-Dinner Speaking.
    - 6. Sermons.
    - 7. Anniversary; Biographical; Eulogy.
    - 8. Commencement Addresses.
    - 9. Nominating Speeches.
    - 10. Popular Lectures.
- II. Gathering the Material.
  - A. Observation.
  - B. Conversation.
  - C. Reading.

I. CHOOSING THE SUBJECT.

A. General Suggestions on Choosing a Subject. The chairman who tells us to "just speak on anything" usually makes it difficult for us to select a subject. If he would only assign us a definite subject we could get to work upon it immediately but when he leaves the selection of the subject entirely to us, many of us spend much time wondering what we will talk about. Then at the last minute we probably rehash some talk which we have given before—or if we are college students, we rehash some material we have gotten in one of our classes or from some magazine article.

A young lady who had been making tiresome talks in her public speaking class asked her instructor to suggest a subject and a specific source of material for her next talk. She said, "I just hate to look around for something. I don't mind reading when the professor assigns us the reading as they do in history and English but I just hate to look for it myself and I can't think of anything to look for or a subject to talk about." Unfortunately for a student of that type, public speaking does require initiative and thinking. If the student wishes merely to absorb and repeat definitely assigned readings he should never enroll in a public speaking course. The path of the student in public speaking who does not want to think is exceedingly difficult; he had better look for some other course which will satisfy his group requirements and give up the thought of becoming a public speaker. It is possible, however, to make general suggestions on the choice of a subject which may be helpful. It is the purpose of the next few pages to give these suggestions. Your instructor will be glad to have the opportunity to help you decide upon a subject and to direct you to sources of material for some specific speech situation if, after an honest effort, you have been unable to help yourself.

1. *A Purpose is Necessary.* In some instances the speaker's subject is prescribed by the occasion. This is usually true at political meetings, memorial occasions and at times in public speaking classes. At other times the selection of the subject is left to the speaker although the general nature of his subject is prescribed by the occasion. Whenever the choice of the subject is left to the speaker he should first decide upon the purpose of his talk. Even though it is the first thing which a speaker should decide, many poor speakers never decide upon their purpose. That is one reason why they are poor speakers. Frequently after poor speeches in class I have asked, "What was your purpose in this speech? What do you want us to do or to believe?"[1] The speaker generally has a blank look when this question is asked. The reason he looks that way is because that is exactly the state of his mind in regard to the requested information. Finally he recovers his wits and after several "why-o's" and "and-uh's" he replies, "Why-o; my purpose was to tell them about Lincoln." "Yes," I may say, "we understand that; but what did you want to tell us about Lincoln?" "Why, just to tell them about Lincoln," the Blank One replies. "But, my dear sir, we had all heard about Lincoln before you spoke. You surely did not think we were so ignorant as never to have heard of Lincoln before you spoke, did you? What attitude toward Lincoln did you want us to

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[1] Cf. John Dolman, Jr., *A Handbook of Public Speaking.* New York: Harcourt, Brace and Company, 1922, pp. 23-25.

have as the result of your speaking?" And as we might expect, the poor fellow did not have any particular purpose. His real purpose was just to make a speech to fill the time he was supposed to take. But he did not admit that because he was ashamed to admit that he was too lazy to take the first step in preparing a speech or that he was too ignorant to realize that he ought to have some purpose in speaking other than just to take the hearer's time; he was giving them nothing in return for the time they were giving him. If the speaker has no purpose, arrangements ought to be made to allow those members of the audience to leave who can use their time more profitably.

2. *Classification of Purposes.* Allow the author to suggest specific purposes for three different talks: (a) I propose to inform my hearers of the attributes of Lincoln's speech-making; (b) I propose to entertain my audience with humorous observations about newspaper men; and (c) I propose to persuade my hearers to take a certain course of action about the lawlessness in our community.

The reader will notice that not only are three different subjects mentioned above but that those three purposes call for three entirely different responses from the members of the audience. From the standpoint of the audience these are distinctly different types of speeches. A speech having the first purpose asks that the audience receive new information which it may add to its present supply. The second speech simply calls forth pleasure responses; the audience is having a good time. The third speech attempts to persuade the hearers to modify their behavior in a manner suggested by the speaker. From these three types of response which the speaker may get from the audience, is obtained this classification of the general purposes of speeches:

(a) To inform
(b) To entertain
(c) To persuade

(a) To Inform. The speaker's purpose is to inform when he attempts primarily to add information to the supply already possessed by the hearers. Examples: the physiology teacher telling the names of the bones of the head; the astronomy teacher telling of the stars; the explorer telling about the Eskimos; and the explanation of "How Paper is Made."

(b) To Entertain. This is primarily the purpose in many after-dinner speeches, although these speeches usually have a serious vein. It is often the chief purpose of Chautauqua, lyceum, and university extension lectures. Few of these talks have entertainment as their sole purpose; they usually have a serious purpose as well.

(c) To Persuade. We attempt to persuade whenever we attempt to modify the actions of other persons in the manner in which we wish them modified. We may desire to change a friend's disapproval of capital punishment into approval of capital punishment without seeking any overt response as a result of this modification of his attitude toward the subject; again, we may desire to get him to buy this particular radio set. The desired response may be simply in the thought processes (as in the first illustration above) or it may be an overt response (as in the second illustration). We have already seen in Section IV of Chapter 4 how the technic employed in persuasion is affected by the amount of sympathy which the hearers have for the speakers's purpose.

3. *Avoid the use of purposes which are* (a) *too broad*, and the use of (b) *too many purposes* in one speech.

a. Purpose too broad. Professor Brigance[2] tells of a student speaker who handed him an outline several pages in length for an eight minute talk upon "Post War Conditions in Europe." The outline showed that he expected to speak in turn about conditions in England, Germany, Austria, and France. He essayed to discuss the industrial, financial, social, political, military, educational, religious, and agricultural conditions in most of those countries—and all this in eight minutes! Should any speaker choose such a pretentious subject for such a short talk the chances are that he knows little about the subject; he selects such a large subject because the mere mention of all its phases with the expression of a few generalities about each will fill his time. The speaker really did not have any more definite information about the subject than most of the members of his audience. When Professor Brigance narrowed his subject down to "Military Conditions in France"—one-twenty-fourth of his original subject, he had to get some information on the subject in order to talk about it. And when the speaker really got information which the hearers did not have, they listened to him with interest; had he given the speech which he first outlined, his hearers would have been bored.

A student speaker once gave a ten minute talk which had as its purpose "to show the audience that osteopathy is a very satisfactory method of curing disease." It would take that long to give an audience a very clear-cut idea of the difference between the methods of osteopaths and the methods of the medical men. At the end of this ten minute talk no one knew just the distinction between osteopaths and other doctors. She said that the osteopaths believed that the way to cure a disease was to "find it; fix it; and leave it alone." But those are generalities which mean nothing. For instance, how does the osteopath use that formula in treating diphtheria or measles? When asked what she meant by osteopathy being "a very satisfactory method" of curing disease, she replied that she meant that in a given number of cases it would result in more cures than any other method of treatment. When asked whether she meant that osteopathy could cure all diseases, she replied, "Yes." But at the same time she had not the slightest idea of the manner in which osteopaths treat a case of infection from poison ivy. She did not know whether osteopaths claim to be able to cure all the common diseases. She knew so little about the subject that she had to make her purpose quite inclusive in order to make a ten minute talk upon the subject. Her knowledge about the subject was limited largely to that which she obtained in this experience: Two doctors once told her that it was necessary that she have an operation for appendicitis. Then an osteopath gave her one treatment, after which an operation had not been necessary. And with the information gained from this one experience she attempted in ten minutes to distinguish between the treatments of the osteopaths and other doctors in all diseases and to prove that the methods used by the osteopaths were better in every case than those used by other doctors—although she did not know whether the osteopaths claimed to be able to treat all diseases successfully.

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[2] Wm. N. Brigance, *The Spoken Word.* New York: F. S. Crofts and Co., 1927, pp. 24 ff.

It is a waste of time to ask people to subscribe to generalities. Nothing is gained by a plea for tolerance, obedience to the law, and broadmindedness, in the abstract. Of course, we all believe in *tolerance.* Even the most fanatical member of the Ku Klux Klan in 1922 would have subscribed to the statement that "everybody ought to be tolerant; that this should be a country where every man should have the right to worship God in his own way, etc."—and then continue his attempts to suppress the negro and to have the school board discharge that good fourth grade teacher because she was a member of the Roman Catholic Church. To this member of the Klan, these acts were not instances of intolerance; they were acts inspired by the highest of motives; he was nobly attempting to make this country 100% American; the people whom he opposed were in league with the powers of darkness; he was fighting valiantly for the Lord. The speaker should never waste time pleading with this man to be *tolerant;* man is—in his own opinion—always tolerant; rather, the speaker should try to get him to see that his treatment of the negro or of the member of the Roman Catholic Church is not *tolerant.* Then the speaker, if he should succeed, would be doing something besides occupying time.

The president of an alumni society once pleaded in generalities with the member of a college graduating class to "think clearly." Of course, they all agreed to that; they all did it—so they thought. If he had defined what clear thinking was in a specific case he might have accomplished something. Generalities about "the evils of procrastination" get nowhere—except in old-fashioned oratorical contests where ideas count for nought in the contest of graceful gesturing and vocal gymnastics. Instead of devoting energy to a plea to beware of the evil of procrastination the speaker will employ his energy and time to a better advantage in a specific plea that the student get his term paper started as soon as it is assigned rather than waiting until the week before it is due. In doing this the speaker *may* accomplish something; in a plea to eliminate procrastination in everything, the speaker is sure to accomplish nothing.

Such topics as these are too large to be used as the subjects of short talks: Labor Problems, The Educational Situation in the United States, and Europe. The speaker should take some limited phase of the subject upon which he can give the audience some worth-while information in his limited time. Rather than discussing "Labor Problems" the speaker should take some one problem or a phase of one problem, such as: Is the closed shop justifiable? Even in doing this the speaker may have to limit his discussion to one type of closed shop. A rather prominent educator recently bored a large audience for forty minutes with a talk on "The Education Situation in the United States in the Last Thirty Years." The subject was too big; he could deal only in generalities; he accomplished nothing; at least one member of his audience was so bored by the speech that by contrast he found the reading of the schedule of classes for the summer session quite interesting. Rather than discuss Europe, the speaker had better discuss "How I Traveled in Europe," "Peculiar European Customs," "After Mussolini—What?" or some other phase of the subject upon which one could reasonably expect to give some specific information and yet cover the ground suggested by the subject.

b. Too Many Purposes. As obvious as the inadvisability of having several purposes in one speech may seem to be, yet we find speakers who use the time which they should devote to an attempt to accomplish one purpose in an attempt to accomplish several purposes. This is due usually either to laziness which prevents the thinking necessary to prepare an adequate discussion of one subject, or to an overestimate of the speaker's ability to get his hearers to accept his views.

4. *Avoid a Subject Which Is too Difficult for Oral Presentation Under the Circumstances.*[3] It would be the height of folly to attempt to give the average audience an adequate and accurate understanding of the theory of relativity in thirty minutes. Most of the audience will not have had the basis required for an understanding of the theory. A speaker recently attempted to give a general audience the scientific basis for the selection of the different foods for the three meals of a day—all in ten minutes. She used no charts or other visual aids to help her. Her speech was a failure; those who could understand the terms which she used in her explanation, already knew all that she told them and those who did not understand the terms could not understand her. The talk contained too many technical terms which had to be defined; there were so many of them that the audience could not recall their meanings as quickly as she repeated them in her discussion. In general, it is usually futile to attempt to give a very vivid explanation of the manner in which anything

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[3] Cf. James Albert Winans, *Public Speaking*. New York: The Century Company, 1925, p. 359.

is done or made, without the use of visual aids: maps, charts, diagrams, working models, pictures.

5. *Keep Your Relation to the Audience in Mind.* The young man cannot gracefully give advice to his elders. The young, unmarried student preacher usually is not taken very seriously by the matrons of his audience when he talks to them on "Child Training." The college "orators" who point the way to success are not usually taken very seriously; their success orations seldom affect conduct. Of course, if the young man is recognized as an authority upon some subject, older people may be willing to take his advice upon that subject. Older people will take the advice of a young physician regarding their health; although grandmothers often make light of the advice of some young doctor on how to take care of babies—"Guess if that young doctor hada raised eight young 'uns as I have, he'd know there wasn't anything to them there high falutin' ideas 'o hisn."

A good question for the speaker to ask himself regarding his choice of a subject is, "Will the audience wish to hear this subject discussed by me?"[4] People might go in great numbers to hear Lindbergh discuss his trans-Atlantic trip although they would not care to hear a better speaker talk on the same subject. Ringwalt tells us that "A young student who had gained considerable reputation as a speaker, was asked, with a number of distinguished men, to respond to a toast of his own selection at a banquet held on the birthday of Abraham Lincoln. Had he chosen to speak on Lincoln's political career, he would have been listened to with courtesy, but, by men who knew from experience the facts he related from histories, hardly with interest. He chose rather as his subject, "Lincoln as a Master of English Style," and scored the chief success of the evening. This was the one theme about which he not only knew more than his hearers, but about which they all realized he *could* know more." [5]

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[4] *Ibid.*, p. 358.

6. *Make the Occasion Serve Your Purpose.* The speaker upon the program of a Fourth of July celebration does not have to spend *all* his time "making the eagle scream"; the speaker on Washington's Birthday does not have to spend all his time telling about the celebrated cherry tree episode and other incidents in Washington's life; the speaker at a college commencement does not always have to devote all his time to the giving of directions to the graduates about "sailing the sea of life" nor in proving to those who have graduated that education pays; neither does the after-dinner speaker have to devote all his time to the telling of the latest *Literary Digest* jokes. While tradition indicates the general nature of subjects for many occasions, still the clever speaker can usually make that occasion serve as an opportunity to speak to that audience upon the subject nearest his heart. Suppose, for instance, that the speaker is tremendously interested in the crime situation in the United States and that he is well prepared to discuss some specific remedy for the situation. On the Fourth of July occasion he can easily and naturally go from the customary reference to our forefathers and what they did for us, into a discussion of present-day lawlessness. And so it is with the other occasions used in the illustration; if the speaker is clever enough he can go from the more-or-less customary ma-

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[5] R. C. Ringwalt, *Modern American Oratory.* New York: Henry Holt and Company, 1898, p. 39.

terial into his discussion of the crime situation without seeming to drag in the subject without regard to its suitability. A few years ago President Bryan, of Indiana University, gave a lecture on Founder's Day at an old Indiana college, on "Health"—just plain, ordinary physical health—not moral or mental health. To one who hears this statement of his subject for the occasion, it no doubt seems quite inappropriate—in fact, almost a gross impropriety. But it did not so impress the audience which heard him. He worked from a reference to the occasion so cleverly and naturally into his subject that it seemed quite appropriate; and it was an eminently worth-while talk.

Within reasonable limits it is better to speak *well* upon some topic which is not traditionally suited to the occasion than it is to discuss poorly the traditional subject. No sensible person will carry this suggestion to extremes; no one suggests that a good, humorous after-dinner speech would be better at a funeral than a poor funeral sermon.

7. *Get an Attractive Title.* An attractive title will help the speaker get the attention of the audience. Robert Burdette gave for many years a popular lecture on "The Rise and Fall of the Mustache." Now that sounds interesting, doesn't it? His lecture was simply a description of the life of the ordinary human being—but suppose he had given his lecture this title, "A Description of the Life of any Man"? That would not interest you, would it? A student who took the beginning speech-making course two successive years turned in this as the title of a supposedly "popular" lecture: "Justification of Athletics." Would you be interested in hearing him give this talk? Suppose you were a member of the Electric Light Association and you noticed on the program for

the annual dinner that some advertising man was to give a talk on "The Value of Advertising," would you not be rather bored? That would be "old stuff." You have heard that before; you are already spending thousands of dollars in advertising; you know that it is valuable so what do you care about a talk on the subject? But suppose that you noticed that some progressive advertising man was scheduled for a talk on "Which Knew Not Joseph." That would be different. The man who is clever enough to think up an attractive title is usually clever enough to make his speech attractive. By all means the speaker should avoid giving people the impression that his speech will be prosaic and dull by using a prosaic, dull title. If a speaker is clever enough to present his material in such a way that it will be interesting, he is clever enough to give his speech a title which will sound interesting. If the speaker is not clever enough to give his speech an interesting title the hearers unconsciously feel that he may not be clever enough to give his subject an interesting discussion.

David Daggett "pronounced an oration" to the citizens of New Haven, Connecticut, on the Fourth of July, 1799, the title of which was "Sunbeams may be extracted from cucumbers, but the process is tedious." [6] Was that a good title?

B. Specific Suggestions for Various Occasions. Various speech situations have developed more-or-less conventional methods of procedure. These conventionalities are discussed below largely to give the inexperienced speaker that assurance which comes from knowing what to do, and in order to help him avoid that uncomfortable feeling which we all have when we do not know whether or not we are committing a *faux pas*.

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[6] David Daggett, *Sun-beams may be extracted from cucumbers, but the process is tedious.* New Haven: T. Green and Son, 1799.

1. *Public Speaking Class.* When one considers all the public speaking occasions in our country and the number of speeches made at the various kinds of occasions, it is probable that the "public speaking class" situation does not deserve mention as one of the common speech situations. However, it is probable that to most readers of this book it is the most important speech situation at the present time. For that reason suggestions are given below which it is hoped, will be helpful to the person who finds it necessary to address upon several occasions a group of his colleagues who have no respect whatever for him as an authority on any subject.

A campus problem would seem to be a good subject for a talk before a public speaking class, and so it is. The situation is a real one; both the speaker and the hearers are really interested in it. But in actual practice the proportion of failure in talks upon campus topics is greater than upon other types of subjects. The difficulty is that the speaker does not know enough more about the subject than his hearers to justify his speaking upon it and so often he does not go to the trouble to get additional information because he is lazy and knows that he can occupy his time with the ideas which he already has. As a consequence he bores his hearers by telling them things which they already know. Many are the times that a public speaking class has been bored by a talk upon the honor system, the need of a new gymnasium, the necessity of backing the team, and the value of this or that feature of the college. In such instances the speaker did not go even to the trouble of consulting several of those responsible for the operation of the honor system to find out the number of violations of the honor system reported, the number of convictions, who (faculty or students) reported them, and other definite information which those in authority could give. Instead of spending the time in boring the hearers by a recital of the need of a new library or gymnasium, which all the hearers realize as much as the speaker, the speaker would use his time more profitably by the presentation of the specific reasons why we do not now have this needed, new building. In making this explanation the speaker should not state merely that "we can't build because of lack of money," but he should give information as to why we do not have the money, the state of the college finances, the cost of a new building, the cost of maintaining the building after its completion and the amount of endowment (if an endowed college) necessary for its operation, and he should also give specific, practical suggestions as to what the speaker and his hearers can do to help get the needed building.

The student speaker should realize that his hearers have no respect for his opinions and advice. Most of the hearers feel that their own opinions are just as good as those of the speaker. For this reason the student speaker will find it wise to eliminate from his talks the use of his own opinions as evidence and to use reasoning and facts to justify his statements.

The student should ordinarily elect to speak upon a subject in which he is interested. True as this bit of advice is, it is of little help to the student, for so often he cannot see the possibility of obtaining good speech material from his major field of interest. A good subject for a speech is so close to him that he does not see it. The student of any physical science has a rich field from which to draw worth-while and interesting information for speeches. What an interesting speech an imaginative astronomy student could make on "The Significance of Man." One little known lecturer receives $175 a week and traveling expenses for lecturing to popular audiences on chemistry and physics. He does not use any information about these subjects which the college Freshman does not get in his physics and chemistry courses. A Senior student once held the close interest of his classmates to a forty-five minute talk upon "The Insignificant Worm." He presented the results of his research upon a certain worm. Of course, he made frequent clever remarks, illustrated his talk with pictures, kept wide-awake while speaking, and remembered that his audience was not composed of zoologists and consequently avoided the use of technical terms which would have confused his hearers. Fruitful fields for speech materials are open to the students of history, the languages, art, psychology, sociology, economics, education, and, in fact, to the students of any field of human endeavor. Many are the unsettled problems which are worthy of the attention of serious-minded folk.

There is no need to despair when the student finds it advisable to speak upon some topic in which he is not interested. Interest usually grows with knowledge; the statements that "I am not interested in the subject" usually means "I am rather ignorant about that subject." If the student will study the subject, he may be surprised at the connections between this new subject and his present interests, and ere long he may become interested. A prominent educator once said that when he was a member of the debate team at college, he had to speak on the closed shop in industry. When the subject was announced he was not at all interested in the closed shop, but since he had to speak upon it, he got busy getting information on the subject; soon he found that he did care about it and before the debate season was over he became tremendously interested in the question. Interest usually grows with information.

The fact that the hearers know the student speaker so well and the fact that the speech occasions are often imagined rather than real does make it difficult at times for the classroom speaker to motivate his subject even though the student hearers are asked to imagine themselves at a Memorial Day address. The fact still remains that they are students in a speech-making class, some of whom have a physics examination following the public speaking class, others of whom are planning the nonchalant, casual manner in which they will ask the girl in the second row for a date as they just "happen" to walk down the stairs together after the class. It is true that the student speaker does face a bit more difficult task than the usual speaker in motivating his speech, but this difficulty does not excuse him from the necessity of motivating his speech. It is essential that the hearers be at least interested in what the speaker is saying; otherwise the speaker might as well not talk at all. The conditions which make it more difficult to motivate a speech before one's classmates are equalized, however, by conditions in the classroom which tend to make it much easier to hold the interest of the hearers than it is in the usual audience. We might as well be honest about it and admit frankly that most college classes bore most of the students. We are not now concerned with whose fault this is nor whether students ought to be bored but simply with the fact that they are. Without exception a notice upon the classroom door that "the class in ——— will not meet to-day" is read with great glee. Yet these same people would not be glad to read on the auditorium door "Lyceum number scheduled for to-night is cancelled." Woe unto the Lyceum committee which would not "make up" that number with another; yet there is practically never a demand that a professor make up a missed recitation. The amount of interest in many classes is so low that it is a minus quantity. The standard of public speaking in most classes is so low that the student speaker who will do no more than keep really wide awake while he speaks fluently and distinctly about anything which is not too commonplace, can hold the attention of a class of students who are so used to being addressed in a disinterested, detached, hesitant, lifeless manner that they are interested in any one who avoids these faults. A speech may be thoroughly enjoyed by students in a classroom who under other circumstances would be bored by the same speech. Ever try to tell a joke which seemed uproariously funny in class and have it seem rather flat when told outside of class? We have become so accustomed to being bored in class that anything which is only half-good, by contrast, often seems good. This factor balances the fact that the student hearer knows the speaker intimately and the fact that the situation in a speech class is often imagined rather than real.

2. *The Chairman; the Toastmaster.* May the day come speedily when all chairmen will realize that they are not "a part of the show." The chairman's job is best done when he says as little as possible. He is simply the director

of the meeting. It is his business to start and to end the meeting and to do this with as little speaking as possible. If the meeting is called to form an organization, the chairman should explain the purpose of the meeting and what has happened before the meeting was called. If it is an annual convention he may review briefly the accomplishments of the organization during the past year. If it is but the usual weekly or monthly meeting he should take up the business at once without any oratorical preliminaries. If the meeting is called to hear some speaker the chairman should prepare the audience for the speech and so introduce the speaker that he will begin his speech under the most favorable conditions.

The chairman should ask the speaker in private whether there is any particular information which the speaker would like to have given in the introduction. Frequently the prestige of the speaker will be increased if the audience possesses certain information which the speaker cannot give with good grace. The chairman can do much to get the audience into the right attitude to receive the address and in this manner can do much to make the meeting a success or a failure.

One way to prepare the audience for the lecture is to tell them truthfully the nature of it and make the nature of it seem attractive; that is, if it is an educational lecture, state that, and convey the impression that an educational lecture is just the kind which this audience will enjoy. Some chairmen seem to think that the way to help the speaker is to laud him to the sky and to tell how interesting and clever his speech will be. If these statements are not true the chairman is giving the speaker the worst possible introduction. The audience is led to expect something which the speaker will not deliver. A misinformed chairman once placed Robert Parker Miles in about the worst situation possible for a public speaker. In announcing Dr. Miles' lecture to various groups in the community several days before the lecture was to be given this chairman used all his powers of description to give people vivid word pictures of themselves with aching sides and with tears in their eyes as they listened to Robert Parker Miles' humorous lecture. The announcements produced results. In spite of a downpour of rain all afternoon and evening a great crowd came to hear the humorous lecturer; the pavilion was packed; almost a hundred people stood outside the pavilion under umbrellas in order to hear Mr. Miles—and his lecture was not funny at all. His lecture, "Tallow Dips," is outstanding among popular lectures, but it is not designed to be funny. The chairman had made the evening a most trying one for the lecturer, he could hardly have prepared a worse setting for him.

The chairman should make his introductions different. No lecturer is exactly like any other lecturer; the chairman cannot give the proper impression of the speaker by means of stereotype phrases such as, "We are fortunate indeed to have with us upon this occasion . . .," or "It affords me great pleasure to introduce . . ." He should say something *specific* about the speaker or the lecture; he should tell a story about him or tell when or how he first met the speaker or why the speaker was selected for the occasion or almost anything to make the introduction seem personal, to make the audience and speaker feel personally acquainted and to make them feel kindly disposed one to the other—just as one does when he introduces two personal friends; the introduction is personal; one wants the two friends to like each other.

One "don't" which all chairmen should observe is, "Don't tell the audience the content of the speaker's lecture." That is the business of the speaker and he can probably deliver his message better than the chairman; at least, it is the speaker's job to tell it and the audience much prefers to have the speaker and not the chairman do the talking. A few years ago a certain college president who had been asked to introduce the Vice-President of the United States, spent almost fifteen minutes discussing the subject which had been announced for the Vice-President.

That Grand Old Man of the lecture platform, Col. George W. Bain of Kentucky, who for more than fifty years went over this land spreading his inspiration and cheer, tells this experience in reply to the question, "What do you recall as the best introduction you ever had?"—

> I have had all kinds, some amusing, but the one I cherish most was given by Ferd Schumacher, the deceased oatmeal king of Akron, Ohio. He came to this country from Germany. By industry and economy he accumulated enough money to engage in making oatmeal. When he had rounded up more than a million of dollars in wealth, the insurance ran out on his great "Jumbo Mills" in Akron. The insurance company raised the rate and while he was dickering with the company, the great plant was swept away in a midnight fire. Mr. Schumacher was a very earnest temperance man and was to introduce me for the W. C. T. U. in the large armory the Sunday after the fire. It was supposed he would not be present because of the severe strain and his great loss. But prompt to the minute he entered the door, and 'mid the applause of sympathetic friends he took the platform.
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> In presenting the speaker, he said, "Ladies and schentlemen, I must be personal for a moment while I thank the people of Akron for their sympathy. I did not know I had so many good

friends. But the mill vot vos burned vos made of stone and vood and nails and paint. We come to talk to you about a fire vot is burning up the homes, the hopes, the peace of vimen and children and the immortal souls of men; vill you please take your sympathy off of Ferd Schumacher and give it to Mr. Bain while he talks about the great fire of intemperance." [8]

The toastmaster is simply a chairman upon a special occasion. If the toastmaster can give each speaker a short, clever introduction so much the better, but if he cannot, he should not try it. A cheerful attitude, liveliness, and brevity will cause an audience not to notice lack of originality and wit. It is usually imperative that the toastmaster be exceedingly brief in his remarks. Usually there are several speakers scheduled for after-dinner talks. The talks usually take all the time that it is humanly possible for the diners to give their attention to speech-making after having already spent an hour or so at the banquet table. If, in addition to the speakers, the toastmaster takes much time, the limit of patient endurance on the part of the hearers may be passed. Frequently it is necessary for the toastmaster to ask the speakers to be brief in order that the affair may not be too long. At least, he can set a good example. The toastmaster should attempt to have the speeches concluded while the hearers are thoroughly enjoying them rather allowing them to last so long that the hearers have had enough or are bored. If the toastmaster essays to be humorous in his introductions he should be humorous by means of witticisms, puns, humorous personal references and not by means of obviously dragged-in-for-the-occasion jokes from *Judge*, *Life*, *The Literary Digest*, or *The Toastmaster's Aid*.

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[8] From the lecture, "Platform Experiences," by Col. George W. Bain; quoted in *The Lyceum Magazine,* Vol. 25, No. 6 (November, 1925), p. 14.

3. *Political Speeches.* At the end of every session of the 1928 Republican and Democratic national conventions, David Lawrence commented by radio upon features of the convention. Near the end of the second convention Mr. Lawrence said that he had observed that the speaking in both conventions had been decidedly better than it had been in the past. He attributed this improvement to the fact that the doings of these conventions were broadcast and therefore were being listened to by countless voters all over the country who, calmly sitting in their homes, would not be so thrilled over the obviously partisan statements as would the delegates all of one faith crowded into the convention halls and raised to a degree of enthusiasm and party patriotism which the individual back home does not feel. It is sincerely to be hoped that this improvement in the speaking in the 1928 national conventions was indicative of an improvement in all political speaking. Political speeches as a whole are more poorly made than any other type of speech. Political talks have two purposes: (a) to increase party spirit and (b) to win votes from the ranks of the neutrals and opposition. Although the success of the campaign usually depends upon the votes of the neutrals and although every party is intensely desirous of getting votes from the members of the opposition party, most political speeches are full of bitter wholesale denunciations of the other party; invectives and vituperation are directed at opposing candidates. As is well known, the most ineffective way to attempt to change a man's belief is to antagonize him by calling him mean names. In general most political talks need more of an attitude of reasonable-

ness about them and more evidence, persuasively presented, rather than vituperation, viciously directed. The really big men in politics are conscious of this.

4. *Sales Speeches.*[9] There is no specific suggestion for the sales speech other than the general and unnecessary suggestion that much depends upon the ability of the speaker to get the good will and confidence of his hearers. No traditions have grown up to hamper the speaker in his plea to the national or state legislature to vote for the child labor amendment, or in his plea to the town board to buy the Damp Brand fire truck, or in his plea to his fraternity brethren to pledge Tom Isaacs of the home town, or in his plea to the Wednesday Afternoon Stitch and Chatter Club to buy this series of lectures on Antediluvian Art, or in his good-will talk [10] in the interests of some organization.

Illustrations of this type of speaking are:

"Which Knew Not Joseph" by Bruce Barton. To be found in Lindgren's *Modern Speeches*, page 406. The speaker is attempting to sell a favorable attitude toward advertising to the members of the National Electric Light Association.

"Social Responsibilities" by John B. Gough. To be found in Reed's *Modern Eloquence*, Vol. 5, p. 95. The speaker is attempting to sell the idea that we are our brother's keeper.

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[9] The *sales* speech, as used here, refers to any speech (other than those otherwise receiving special attention in this chapter) in which the speaker is attempting to sell an object, idea or attitude. The sales speech includes such speeches as promotional talks, addresses in behalf of some measure before a legislative body or before a group of voters, and such speeches as good-will addresses.

[10] The good-will talk is usually made as an expository talk with no apparent attempt to persuade the hearers to look favorably upon the organization which supplies the speaker. Such addresses are becoming quite numerous. In an article in *The Indiana Journal of Speech,* October, 1929, Professor W. P. Sandford tells us that in 1927 in Illinois alone, 1800 good-will speeches were made by representatives of just one business organization.

5. *After-Dinner Speaking.* The attitude toward after-dinner speaking is undergoing a change. Serious speeches about important affairs are now not out of place; in fact, many dinners are held to bring people together to hear serious addresses and to engage in serious discussions. Prohibition may have had something to do with the increase in men's ability in the last few years to do some thinking after a banquet!

For other than those occasions upon which the diners have gathered primarily to hear some important problem discussed, after-dinner speeches have entertainment as their chief purpose. An after-dinner speech should not be a mere collection of unrelated jokes thrown at the audience after the manner of a vaudeville performer; these speeches should obtain their humor by clever references to the occasion, inoffensive sallies at those present, clever play upon words, whimsical treatment of the affairs of the group at the dinner or of some public question. While doing this, however, the speaker should drive home some truth, clinch some argument, or deepen their faith in things fundamental. In other words, although the apparent purpose of the after-dinner speaker is to entertain, he should use the opportunity to make some worth-while point.

Illustrations of after-dinner speeches are:

The addresses of Chauncey M. Depew and The Right Honourable Viscount Cecil at a dinner of The Pilgrims held on January 2, 1924, in New York City. These addresses are to be found in Lindgren's *Modern Speeches,* pp. 374 ff. These two speeches are of the more serious type of after-dinner speaking. Mr. Depew was the President of The Pilgrims, a society which exists to strengthen the ties of friendship between England and America in a personal way by entertaining distinguished English-men in this country. The London Society of The Pilgrims entertains distinguished Americans visiting England.

"The Drama," by Sir Henry Irving, to be found in Reed's *Modern Eloquence*, Vol. 2, p. 678. This talk is clever, sarcastic, and serious in purpose.

"Characteristics of Newspaper Men" by General Ulysses S. Grant, to be found in Reed's *Modern Eloquence*, Vol. 2, p. 559. This was an impromptu talk made at the eighty-eighth annual dinner of the New York Press Club. It is delightfully humorous; it illustrates humor by "clever references to the occasion" and a "whimsical treatment of the affairs of the group."

6. *Sermons.* An acquaintance tells that at the conclusion of many sermons, he could not have told—had his life depended upon it—what the sermon was all about. True, he could have given the text, told an incident or two related in the sermon, repeated parts of the bits of the descriptions of nature which the minister used, told from what poems the preacher quoted, but he had not the slightest idea what the sermon was about. And he was suspicious that the reason he did not know was because the sermon really was not about anything in particular except about thirty minutes long. Too many sermons are made up of scriptural quotations and references, and generalities upon a certain topic without any particular purpose. That great preacher, Henry Ward Beecher, preached for three years before he learned that the preacher should take a definite aim in each sermon. Beecher once said, "For the first three years of my ministry I did not make a single sinner wink." [11] "He means that not till then did he have a true idea of the aim and purpose of a sermon, or did he know how to adapt his gospel to the various needs

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[11] John Henry Barrows, *Henry Ward Beecher.* New York: Funk and Wagnalls, 1893, p. 90.

of men. The true idea of a sermon he learned was this: It is a means to an end, and everything in it—text, exposition, argument, illustrations—all are to bear upon this definite end."[12]

The sermon needs a definite purpose just as does any other speech. One early writer on preaching[13] recommends that the preacher give every sermon a title and that he announce this title to the audience. He believes that this practice will tend to keep the preacher on his subject.

Young preachers just out of the theological seminary need to be on guard against the tendency to preach on controversial, theological topics. This is a natural tendency since the seminary student spends much time in a study of these points. But when he gets to the real business of preaching in this workaday world he should remember that his hearers are interested chiefly in the practical points of religion. The same writer recommends that the young preacher use as the topics of his first ten or twelve sermons the religious subjects which he will be called upon to discuss in his conversations with his parishioners. He suggests such topics as life, death, judgment, repentance, the fall, the atonement, the sacraments, faith and charity.[14] He urges ministers not to waste their time arguing the universally admitted, and he urges that ministers avoid the selection of topics just because certain ones give them an opportunity for a pedantic display of their learning. On these two points he writes:

[12] Albert Henry Currier, *Nine Great Preachers.* New York: The Pilgrim Press, 1922, p. 337. Used by special permission.

[13] William Gresley, *A Treatise on Preaching.* New York: D. Appleton and Company, 1843, p. 168.

[14] *Ibid.*, p. 161.

> . . . those topics should be unnoticed, which every one admits; as the existence of a God; the fact that Jesus Christ is the Son of God. . . . The very discussion of these plain and acknowledged truths is disadvantageous; as it only serves to raise a doubt where none before existed. If, unfortunately, infidel opinion has infected your neighborhood, then it will be necessary to confirm your hearer's mind in these elemental truths of religion.
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> Avoid an impertinent way which some persons have of needlessly setting forth the originals. Two-thirds of one of Paley's sermons is taken up with proving that *covetousness* does not mean *covetousness*, but *inordinate desire*. . . . This is a great mistake in preaching. Our English translation is, on the whole, so correct, and the consequence of unsettling the minds of the common people so prejudicial, that a prudent preacher will carefully abstain from showing his erudition in this manner. Critical knowledge, though very useful and necessary for yourself in your study, is out of place in the pulpit. . . . Sometimes, however, when verbal criticism is required, in order to remove some important misunderstanding . . . it should be as brief and modest as possible, and not made the vehicle for a pedantic display of learning.[15]

Another early preacher in discussing the outstanding fault of many sermons says:

> The crying evil of our sermons is *want of matter;* we try to remedy this evil, and that evil, when the thing we should do is to get something to say. . . . I yesterday listened to a sermon (and I am glad I do not know the preacher's name) which was twenty-five minutes long, but of which all the matter might have been uttered in five. It was like what the ladies call *trifle*, all sweetness and froth, except a modicum of cake at the bottom. . . . When a young clergyman once inquired of Dr. Bellamy, what he should do to have matter for his discourses, the shrewd old gentleman replied, "Fill up the cask, *fill up the cask,* FILL UP THE CASK! Then, if you tap it anywhere, you will get a good stream; but if you put in but little, it will dribble, dribble,

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[15] *Ibid.*, p. 181.

dribble, and you must tap, tap, tap; and then get but little after all."[16]

The preacher should take advantage of special occasions, changes in seasons, and extraordinary occurrences of all kinds which offer opportunity for discussion from the religious standpoint. Characters in fiction may also be made the bases for sermons.

Illustrations of effective sermonizing are:

"John Ruskin" by Rev. Newell Dwight Hillis. To be found in Reed's *Modern Eloquence*, Vol. 5, p. 579. This is a sermon based upon the life and works of the well known English writer. The formal title of the sermon-lecture is "John Ruskin's Seven Lamps of Architecture as Interpreters of the Seven Laws of Life; a Study of the Principles of Character Building."

"The Prohibition Question" by Harry Emerson Fosdick. May be obtained free of charge by writing to the Park Avenue Baptist Church, 593 Park Avenue, New York City.

"The Virgin Birth" by Rev. Charles E. Jefferson. To be found in Jefferson's *Five Present-Day Controversies*, p. 73. A doctrinal sermon on a controversial point. The subject is discussed frankly and sympathetically.

"Roman Catholicism and The Ku Klux Klan," by Rev. Charles E. Jefferson. To be found in Jefferson's *Five Present-Day Controversies*, p. 141. Discusses a question of the hour from a religious standpoint. A "delicate" question at that time, very tactfully, yet frankly discussed.

"The Gospel of Main Street" by Dr. Charles R. Brown in a volume by the same name published by The Century Company.

7. *Anniversary; Biographical; Eulogy*. The nearer the event is to the celebration of its anniversary the more should be said about the persons involved in the original

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[16] James W. Alexander, *Thoughts on Preaching*. New York: Charles Scribner, 1861, p. 110.

event. Suppose, for instance, that the speech occasion is Founder's Day at some college at which some of the founders are still alive or their immediate descendants are still alive; in such an instance it would be advisable to deal with the lives of the founders, their motives in founding the school, their influence in its history and ideals. To fail to do this would show bad taste and would create resentment on the part of the relatives of the founders. If it is a very old institution whose founders and their immediate descendants have long since been dead, the speech may deal less with the actual beginning of the school and more with the ideals and influence of the school or with some educational problem. Of course, on Founder's Day it is advisable to make at least a reference to the founders! George Washington's Birthday has become merely a patriotic holiday upon which the speaker may discuss almost any national problem after a brief mention of George Washington. The same can hardly be said just now of Woodrow Wilson's birthday; here the speech should deal with some problem in which Woodrow Wilson had been interested—usually world peace, or before a college audience, possibly it would deal with his influence in the educational world or with some of the problems he faced as an educator.

No anniversary speech should be merely a history of the event. On account of the frequent repetition of the facts in our newspapers the repetition of them by the speaker is tiresome. The speaker should make every anniversary serve as the occasion to discuss some situation confronting the present generation. A Fourth of July speech should not be a mere flowery, meaningless eulogy of the forefathers. But from the work or ideals of the forefathers the speaker should bring an inspiration for his hearers; he should awaken a desire to emulate the good works of their forefathers; he should say something of practical value to his hearers. Of course, the speaker at a Fourth of July occasion cannot plunge immediately into a discussion of some weighty problem; the audience is not in the mood for that; they are probably thinking of big picnic dinners, ball games, or fireworks, and they do not care a whit about the blessings and responsibilities of this government by and for the people. The speaker needs to accept the members of his audience in the mood in which he finds them; entertain them at first until he gets their attention and interest and then get them to think of the things of the past and of the problems of the present and send them away determined to be better citizens.

In every anniversary occasion the speaker should make the audience appreciate the true significance of the day but this cannot be done by telling them that it is significant or by giving them the history of its origin. The speaker should make the day significant for his hearers. But by all means he should turn from a discussion of the past to the present and its problems, as affected by the past event or arising from the past event or as influenced by the past event.

A dedicatory address simply commemorates some event in the present, as an anniversary address commemorates some event in the past. The dedicatory address simply deals with any facts concerning the present which may be of interest, together with a discussion of the significance for the present and for the future of the event which is being celebrated.

Biographical addresses and eulogies should not be mere chronological enumerations of the events of the person's life. The newspaper has already done that; the repetition of these facts would be tiresome. Furthermore, the mere chronological history of the person's life is of no great value to the hearers. What difference does it make and of what interest is it ordinarily to know that John Timothy Andrews was born on January 30th, 1867, or on February 1, 1868, or October 8th, 1869? A biographical address and eulogy should select traits of character or personality of the individual and then give specific illustrations to show that the individual possessed these traits, or the speaker should show how these traits affected his life and the lives of those with whom the individual came into contact.

For illustrations of these types of addresses, read:

"Woodrow Wilson." A Memorial Address before the President, members of the Cabinet, Supreme Court and Congress, and representatives of foreign governments in 1924 by Edwin Anderson Alderman, President of the University of Virginia. Found in Lindgren's *Modern Speeches*, p. 71.

"Abraham Lincoln." An eulogy by J. J. Jusserand, Ambassador from France to the United States. Delivered at the unveiling of the bust of Abraham Lincoln in the Hall of Fame, New York University, May, 1923. Found in Lindgren's *Modern Speeches*, p. 102.

"Napoleon Bonaparte," by Garrett Putnam Serviss in Reed's *Modern Eloquence*, Vol. 6, p. 986.

"Shakespeare," by Robert G. Ingersoll in Reed's *Modern Eloquence*, Vol. 5, p. 627.

8. *Commencement Addresses.* One cause of the suffering of commencement audiences is the belief of so many speakers that a commencement address must be "scholarly" and to so many speakers a "scholarly" address is lifeless

and dull. In fact, such addresses are usually so abstract and lifeless that many a speaker cannot remember his own speech even with the help of copious notes but has to depend upon a manuscript. In that case the commencement address has something in common with an anesthetic; it benumbs the patient, but unlike an anesthetic it does not deaden the pain. But an address does not have to be dull in order to be scholarly. The dull have labeled their work "scholarly" so much and so many of the scholarly have been dull that many people consider the terms as being almost synonymous. Notice, however, how clever—and scholarly—is the lecture on "Literature in a Republic" by Thomas W. Higginson.

Any speech which inspires, guides, or gives worth-while information—if it is a good speech of its kind—is quite suitable for commencement. Russell Conwell's "Acres of Diamonds" would make an admirable commencement address. Robert Burdette's "Rise and Fall of the Mustache" would be heard on a commencement program with interest and with profit—especially with profit by those few college seniors who have become "coldly intellectual" and think that there is no longer a place in this world for sentiment.

Examples of addresses suitable for commencement occasions are:

"Literature in a Republic" by Thomas W. Higginson in Reed's *Modern Eloquence*, Vol. 5, p. 565. (Scholarly but clever and interesting.)

"The Science of History" by James Anthony Froude in Reed's *Modern Eloquence*, Vol. 5, p. 443.

"The Thoroughbred" by Attorney V. H. Stone of Lander, Wyoming, in Lindgren's *Modern Speeches*, p. 298. (Inspirational.)

"Dollar Chasing" by Roe Fulkerson, a retired optician more widely known as a feature writer, toastmaster and occasional speaker. Talk was given before the International Convention of Kiwanis but with slight changes would be suitable for a commencement occasion. Sparkling with wit; inspirational. May be found in Lindgren's *Modern Speeches*, p. 359.

"Our Commission" by David Lloyd George, former Prime Minister of Great Britain. This talk was given at a farewell dinner in his honor. Deals with world conditions following the war; with slight changes it would be suitable for a commencement address. Found in Lindgren's *Modern Speeches*, p. 328.

9. *Nominating Speeches.* In the ordinary group the mere mention of the name of the candidate is adequate. The speaker may simply say, "Mr. Chairman, I nominate George Morse." If the nominee is unknown or if the speaker fears that some may not be aware of his special qualifications for the position, these should be stated. In the larger conventions, especially in the state and national political conventions, nominating speeches are often rather lengthy. They include usually a statement of the requirements of the office and then an explanation of the candidate's fitness for the office. This statement of the candidate's fitness for the office usually requires a history of his achievements. Ordinarily the name of the nominee is withheld until the very last. It is not a breach of etiquette to give the name earlier in the speech but for practical purposes it is usually advisable to withhold it until the end when it becomes the signal for a great demonstration for candidate.

Illustration:

Speech placing in nomination for the presidency of the United States, Governor Alfred E. Smith, by Franklin D. Roosevelt. To be found in Lindgren's *Modern Speeches*, p. 203.

10. *Popular Lectures.* The field from which subjects for the popular lecture may be drawn is unlimited. Any subject which interests mankind in general may be used. The thing which distinguishes the popular lecture from any other type is the circumstance under which it is given. The hearers of a popular lecture are not selected; they are not drawn together by a common interest as is true at a convention, commencement occasion, committee meeting, or the meeting of an organization of any kind. The popular audience is composed of plumbers, teachers, laborers, preachers, lawyers, farmers, business men, school children, retired people, housewives, politicians, writers—people from many callings who come together to hear the speaker on whatever topic he may choose. They come to forget their troubles and to be entertained. But simply because they come largely to be entertained does not mean that they will not follow a serious subject with interest. In fact, they usually like a serious subject; it makes them feel that their time has been well spent; but this serious subject must be presented concretely. It must be made easily understood by means of word pictures, illustrations, comparisons. This does not mean that the popular lecture should deteriorate into a mere string of stories. A colleague tells that he heard a "Professor N——, Ph.D.," who conducts a school of Elocution, give what Doctor N—— called a *lecture.* He heard this *lecture* four times before he realized that it was supposed to be—and that Doctor N—— thought that it was—a lecture. He supposed that it was just a series of "readings" by an old-fashioned elocutionist and was rather surprised when he heard Doctor N—— refer to it as a lecture. As Doctor N—— gave it the next time my colleague noted that the

Doctor did make some extemporaneous remarks between each selection in which he tied the selections together to form a lecture; at least, he thought he did! The connections were too far-fetched. Instead of having his soul on fire with some message to get across and some purpose to accomplish, he was obsessed by a desire to be a public speaker. He did not realize that a speech had to have a purpose as well as the speaker. He had become so engrossed in voice culture (gymnastics in his case!) and graceful gesturing that he had overlooked the fact that a speech needs an idea. A popular lecture is not a string of poems or stories or illustrations; rather, it is a worthwhile idea made clear or vividly impressed by illustrations.

One of the most interesting popular lectures of to-day deals with physics and chemistry. The speaker explains—with demonstrations—the physics and chemistry of many things of daily life. Another interesting lecture deals with psychology; another with literature; another with religion; another with heredity; another with travel.

Examples of popular lectures:

"Acres of Diamonds" by Russell Conwell. It deals with *success*, something all of us want. Mr. Conwell gave this lecture over six thousand times. It may be found in Immel's *The Delivery of a Speech*, p. 71.

"Sour Grapes" by Edward Amherst Ott. Deals with heredity; first given in a small town in Iowa in 1897; it was hissed at its first presentation and at most of them for several years; the subject was taboo at the time. To be found in Immel's *The Delivery of a Speech*, p. 196.

"The Rise and Fall of the Mustache" by Robert J. Burdette. Its purpose is wholesome entertainment; it is a kindly and sympathetic view of human life. It may be found in Immel's *The Delivery of a Speech*.

"Dollar Chasing" by Roe Fulkerson. Humorous comments on a phase of American life. To be found in Lindgren's *Modern Speeches*, p. 359.

For information about the lyceum and popular lecturers, read:

"Memories of the Lyceum" by James B. Pond. Associated with James Redpath in the early lyceum days in this country. Managed the speaking tours of many great speakers: Beecher, Talmadge, Phillips, Gough, Oliver Wendell Holmes, Emerson, and others. May be read in Reed's *Modern Eloquence*, Vol. 6, p. 893.

"Platform Experiences" by George W. Bain. In Lindgren's *Modern Speeches*, p. 469.

II. GATHERING THE MATERIAL.

Speech material may be obtained through observation, conversation, and reading.

A. **Observation.** We see many things which we do not see. That is, we see many things the significance of which we do not realize. We see daily, incidents occurring which we do not notice especially and the value of which, for speech-making purposes, we do not see. Is there a dog which comes to your college campus every evening? Of course, you have seen him; but do you know why he comes every evening? Ask some one who knows about him; there is a reason; the reason may be of interest; it *may* make speech material. It may be that this dog belonged to the night watchman who was on duty for several years before you came to college. Perhaps the night watchman is now dead but the dog is unable to understand and still comes regularly every evening to make the rounds of the campus. Is there some "peculiar" person on your campus or in your village? We do not mean some one who is insane or silly but some one just a bit peculiar; possibly he lives largely to himself and speaks only when spoken to and then but quietly. Why is he so peculiar? Do you know? It may or it may not make excellent speech material. There may be a romance about it; it may illustrate a point you may some day wish to make.

You and I walk down the street some day and see a youngster making mud pies. We do not think anything about it at all, or if we do notice it, we may think, "Dirty little brat! Ought to be spanked for getting his clothes so dirty for his mother to wash." Edgar Guest may walk down the street, see the same youngster, and write a poem about him which we enjoy. Maybe we will buy the book containing this and other similar poems and give it to a friend for Christmas. Edgar Guest, you and I saw the same youngster, but Edgar Guest saw something which we did not see until he pointed it out for us.

Hundreds of people have seen Millet's picture, "The Man With the Hoe," glanced at it, passed on, and, if they thought of it at all, wondered why any artist would waste time painting a picture of a laboring man leaning against a hoe and looking at the ground. But Edwin Markham saw this picture and what he saw is expressed in that earnest, thoughtful poem, "The Man With the Hoe." Many people who looked at Millet's picture never really *saw* it until they read Markham's poem—and, unfortunately, some do not *see* anything even then!

Ever see the play, "The Miracle?" As you know, the production is so stupendous that it can be given only in large auditoriums. The entire theater is transformed into a magnificant medieval cathedral. In watching the play, the person who can see more than just that which is visible to the eye, is transported back a few centuries and becomes a member of a group of worshipers in an old cathedral. As the auditor becomes unconscious of the fact that he is merely at a show and as he is enjoying this revery in the past as he "sees things," he is suddenly confronted by the statements, "The Baldwin Pianos used at rehearsals. The Burroughs Adding Machine Used." What appealed to the person in the audience who did not *see* anything except what he saw with his eyes? The significance of the story this drama told? Hardly; he probably saw that the pillars on the stage were fifty-two feet high and weighed 3,000 pounds each; that the person playing the part of the Madonna had to stand still as a statue for 22 minutes—a remarkable physical feat in itself; that 90,000 feet—over 17 miles—of cable were used in the lighting effects. The person to whom these items were the outstanding features of the play did not "see things." It is the ability to "see things" which enriches life—and makes the daily life of the speaker a series of illustrations which he used in his speech making!

A few years ago an acquaintance visited Washington, D. C. Among the many things which occurred while he was there were these two events: (a) At Mt. Vernon, George Washington's Home, as he and his wife were sitting under a tree set out by General LaFayette he overheard a little boy, a middle-age woman, and an elderly woman arguing as to when the little boy should begin to wear long trousers; (b) At the Pan American building he overheard a girl say, "Oh, what a beautiful dance floor!" Suppose you and I should have heard those same statements. Would we have noticed them? If so, would we have remembered them a week later? This acquaintance did and used them as indicated below in a speech on "The

Marks of an Educated Man." The speech was used chiefly for commencement occasions. Among the marks of the educated man which he listed was "the ability to *see things*"—using the term "see things" as it has been used above. He defined the term, and gave an illustration or two, after which he continued:

> Last summer I visited Mt. Vernon, the home of George Washington. Here is a place just full of historical associations—a wonderful place to *see things*, if one will. Here the Father of Our Country lived; here he entertained his friends; here he worked; there is the room in which he breathed his last; on the estate is the tomb for himself which he planned; here are trees planted by various notables. Under one of the trees which had been set out by General LaFayette—that French general who aided our country so much in its early days of great need—were a little boy, his mother, and grandmother. They had come to Washington and its vicinity to see things. Dad was back in Iowa plowing corn which he hoped would pay for the pleasure he was giving his wife, little son, and mother; but were they *seeing things?* Here they had come all the way from Iowa to see things and there they were in that place so full of historical associations, sitting under a tree set out by General LaFayette himself, arguing about when Johnnie should start to wear long pants!
>
> I went to the Pan American Building—that beautiful and unique piece of architecture in Washington, D. C. It was here that the Washington Arms Conference was held; here many treaties have been signed, and many steps taken which have affected and will affect the destiny of mankind. I was standing in the building, thinking of the possible steps toward world peace which might, perhaps in the more-or-less distant future, take place in that very building when my thoughts were interrupted by some young sweet thing, a light headed school teacher who had come all the way from Kansas to see things. She rushed into the building and her reaction to the whole place was,
>
> "Oh, what a wonderful dance floor!"

Now, if this ability to *see things* is so desirable, how acquire it? By doing two things: 1. Have a desire to see things; 2. Take time to see things. Obviously one cannot enjoy the beauties of some landscape when running to a fire. That would not be a time to stop to enjoy them either. But there are times when one can get so much more out of life if he will only open his eyes to "see things."

And surely the speaker who *sees things*, who looks for the significance and motives in the action which he sees about him, will collect many, many illustrations and much material for speech making as the result of his own observation.

On the topic of gathering speech material, that excellent preacher of the California Gold Rush days, William Taylor, writes:

> Learn all you can from books, but select your preaching matter mainly from God's books of inspired truth, of nature, and of providence. Many men spend nearly all their time in their studies, plodding along in the path of other thinkers, stuffing memory with their thoughts, till they take intellectual dyspepsia; whereas, if they would just go out into God's fields of original truth, they could dig up the virgin gold from the mine with greater success than many of the men they read after; and then it would be fresh and original, and all their own, and the exercise, developing equally all their powers, mental and moral, would be most healthful and invigorating. The knowledge thus gained is much more available and effective.[17]

For some reason, illustrations drawn from the speaker's own observation and experience seem more effective than those drawn from his reading. Probably one of the reasons for this is because the illustrations drawn from our own experiences concern mostly the "common people," while those illustrations which we get from reading concern mostly the outstanding people. For some reason the experiences of just plain folks touch us more than the experiences of the great. Empathy is greater. A most effective classroom talk on vacillation in making up one's mind was by a student speaker who drew all his illustrations from the life of a dear old lady from his own small home town. Her experiences were just common ones—ones in which all of us find ourselves frequently. He made vacillation in these various instances seem so foolish. Since many of the elderly lady's experiences were such as were common to many of the hearers, the illustrations were far more effective than had they been drawn from the life of some great general or statesman whose vacillation may have had much more far-reaching effects.

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[17] William Taylor, *The Model Preacher*. Cincinnati: Swormstedt and Poe, 1859, p. 403.

B. **Conversation.** One of the most popular speakers in England, Lloyd George, is said to owe much of his information on many topics to his close attention in conversation.[18] He is an exceedingly busy man; he does not have much time for reading; yet he is well informed on many phases of activity, not only on politics but upon several phases of sciences and of art. In his work he naturally meets many of the brilliant men of the day, leaders in their field; by engaging them in a lively conversation about their chief interests he is able to keep in touch with the best thought upon various phases of human activity. Some people feel that it is not proper to talk shop but surely talking shop is much more profitable and interesting than much of the insipid twaddle which takes its place.

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[18] William G. Hoffman, *Public Speaking for Business Men.* New York: McGraw-Hill Book Company, 1923, p. 86.

The student will usually find it profitable to engage in talking shop with people of different interests if the talk is not concerned merely with the routine of the business but concerns recent advances, new discoveries, points of controversy, and principles.

Ordinarily the college student does not utilize the unusual advantages which he has to converse with leaders in various activities. Rare, indeed, is the college student who will go to some available authority upon his speech subject to get this authority's suggestions. If the student is speaking upon some event in American history he should take advantage of his opportunity to speak to an authority on American history—one of the professors in the history department who specializes in American history. This professor can ordinarily quickly and easily refer the student speaker to the best material upon the subject and can make most helpful suggestions regarding the discussion of the topic and he will be glad to do this if the student is an earnest seeker after helpful suggestions in getting the best material rather than a lazy student who would like to have the professor give him a ready-made speech. Probably one of the principal reasons students do not avail themselves of their opportunities to get the suggestions of these authorities is because they feel that the professor does not want to be bothered by them. As one of the species, the author takes the privilege of speaking for the profession in saying that the earnest seeker after suggestions for sources of information is so rare among undergraduate students that the college professor feels like welcoming such a rare type of individual with open arms; only the conventions prevent such a reception for this student. The professor will be delighted to help you if you really want help in locating material in his field. Not only is this true of the professors but it is equally true of the administrators and of people in all walks of life. If tactfully approached, any one is glad to be interviewed; it flatters him, it is a recognition of his superiority. If the student speaker wishes to inveigh against the prohibition of tennis playing on Sunday or the archaic telephone facilities in the college dormitories, it might be wise to interview those responsible for these things; possibly there are factors in the situation which had not occurred to the prospective speaker. If a speaker were to talk on some community problem, the mayor might have some helpful suggestions. If the talk concerns life insurance, the student should get into a conversation on the subject with some good life insurance agent. In his conversation with people, the student should get them to discuss their interests; they will like him better for doing this and he will frequently learn many things from them; he may get information for the mere listening which they have got only through hard work; this approaches nearer to "getting something for nothing" than anything about which the author knows. Intelligent conversation pays.

C. **Reading.** Some one has said that if a debater has time to study only one side of a question he should study his opponent's side. Participants in formal, contest debating find it necessary to study the opposing side of the question in order to be familiar with the arguments which they must prepare to meet. All other public speakers should study the side of the question in which they disbelieve. It may be that after they study the other side of the question they will find that their earlier opinion was wrong; they will thus be spared the misfortune of supporting an unjust cause. But should the speaker not have his beliefs changed by studying the other side of the question, this study will stimulate his thinking and it will enable him better to prepare to meet the objections of those who disagree with his belief.

How to Read. The reader should read neither to contradict nor to believe but to weigh and evaluate.

How to Judge a Book. There is so much printed material in our libraries upon most subjects that the speaker is confronted with the problem of selecting the books which he shall read from a large number which are available. Of course, the easiest way to solve the difficulty is to ask some authority upon whose good judgment one can depend. Oftentimes this is impossible. The reader can usually discover by looking through the table of contents, whether the book discusses the phases of the topic upon which the speaker is seeking material. The reader may get the author's point of view and the purpose of the book by reading the preface or the introduction. The student may judge the standing of the author by noting the publisher who accepts his work, by noting the nature and number of other publications on the subject by the same author, and by reading the author's record of accomplishments in *Who's Who in America.* If the book is upon some field in which the latest information should be obtained—such as in many fields of science—the reader should notice the date of the publication of the book.

When Take Notes? Reading is of little value to the speaker in the collection of his speech material if he does not remember the striking illustrations, the necessary facts, the new ideas. And the way to make sure that the material is remembered is to make a note of it at the time it is found. The speaker should not wait until he finishes the book; he may forget just where the material was and thus waste time in finding it. Regardless of how brilliant the idea may seem to the speaker, regardless of how *sure* he is that he will remember the idea, he should make a note of it. If he does not he will be surprised some day at the poverty of his recollection.

The speaker who gets the habit of making notes will find the labor of preparing a speech greatly reduced. His talks will be enriched by the greater supply of information easily available at the time of preparation. Magazines and newspapers supply a wealth of material for the speaker who has his eyes open to their possibilities and who files possible material systematically.

How Take Notes? Some speakers and writers keep their material in envelopes or boxes. When this system is used the envelopes or boxes are labeled with various topics—such as, Home, Political Psychology, Education, Prohibition, etc.—and notes and clippings are placed in the envelope or box bearing the title with which the notes deal.

Most people prefer the card filing system because cards are more convenient to handle than envelopes. They are less bulky to carry around and they permit the material to be easily arranged and rearranged when the speech is being prepared. One is more likely to get the maximum use out of his material on cards than when the clippings and memoranda are filed in boxes. Material is often usable in talks upon widely different subjects; for instance, some illustration filed in the "Home" box or envelope may be an excellent one for a certain speech dealing with the Psychology of Politics, or with Education, or with Prohibition; the speaker is more apt to notice this material when filed under the card system than when it is filed under the envelope or box system. The speaker who uses the envelope system will probably not look through the "Home" material. The Speaker who uses the envelope system but goes through all the envelopes each time he prepares a speech, will find that he can much more quickly glance through his entire card file than he can remove all the material from his envelopes, read enough of each item to judge its worth, and then replace it in the envelope.

This shows the general make-up and appearance of a card for the speaker's files:

COMMON SENSE, VALUE OF AN APPEAL TO

"Man will be able to fly"—violates common sense.

Ebenezer Porter, D.D., Pres. of Theol. Seminary, Andover, *Lectures on Homiletics and Preaching* (1834), p. 135.

A third very ample source of evidence, is that to which writers on intellectual philosophy have given the name of common sense. This relates to things . . . which are so plain to every reasonable mind, that they cannot be questioned. . . . Should a speculating visionary lay down axioms, from which he should fancy himself to prove that all the present modes of traveling will become obsolete; that men will soon navigate the interior of the earth with sails and oars, or traverse the air with wings, any man, without claiming to be a philosopher, might smile at the conclusion, and on the authority of common sense, pronounce it ridiculous.

4 x 6 inch cards are to be preferred to the 3 x 5 cards because there is not enough space on a 3 x 5 inch card, after the subject heading and source of information are noted on the card, to make many notes. Clippings of any size pasted to the 3 x 5 inch cards make the cards too bulky to be handled conveniently in the files.

The seven suggestions made below regarding the keeping of notes come as the result of the experience of many people who have used the card filing system for practical speech purposes.

1. Use cards of uniform size.
2. Indicate at the top of the card in large script or in capital letters the subject to which the card refers.
3. Below the subject, indicate by a brief title the nature of the note.
4. Just below the title—or in the upper right hand corner of the card—indicate the exact source of the information. If from a book, give the full name of the author and of the book, and the page upon which the information is found. If the material is taken from a paper or magazine, indicate the name of the paper, the date of its publication (or volume and number) and the page upon which the information is found, the name of the writer, and the title of the article.
5. Quote exactly—errors and all. Do not misrepresent the author. If you may later have reason to suspect the accuracy of your copying, indicate the peculiar statement or spelling by the Latin term *sic*, enclosed in brackets, thus—[*sic.*].
6. Use dots to indicate omissions—and, of course, do not make an omission that will change the author's mean-

ing! Use three dots to indicate an omission within a sentence; thus—Rome . . . fell as the result of corruption in government. Use four dots to indicate an omission at the end of a sentence. Use four dots also to indicate the omission of an entire sentence or the omission of several sentences.

7. When commenting upon a quotation, indicate your own comments by enclosing them in brackets. To illustrate: Rome . . . fell as the result of *corruption* [italics mine]. . . .

How to Use the Library. When the student needs material from the library on his subject he should look up the subject in the card files of the library. He will find cards for all the books on that subject in the library. Should he find no card for his subject in the files, he should look up material under a word which means the same as his subject or is similar to it. For instance, if he should find no card for "Capital Punishment" he should look for Criminology, Penology, Criminal Law, Crime, Death, Penalty, Murder, or some allied subject. Books are listed in library card files both by subjects and by authors. If a person knows the author of the particular book on capital punishment which he wants, he should simply look for the author; in this way he can locate the card more quickly.

If the student can get permission to go into the stacks to look for material he will find that he will be able to select the books he wants more quickly than by calling for two or three books on a subject at a time. If allowed to go into the stacks, it is helpful to have an understanding of the system used in classifying and filing books. The library call numbers of books are not a matter of chance nor are they determined by the whims of the librarian. There is reason in the system. Aside from the practical value of an understanding of the classification system, the reader will find a study of the system to be quite interesting. Every college student should take fifteen minutes some day to read an explanation of the system; he will enjoy the fifteen minutes and will find the information of practical value. A brief and clear explanation of the various classifications systems may be found in chapters 2 and 3 (pp. 9-24) of Hutchins, Johnson, and Williams' *Guide to the Use of Libraries.*

If a person desires to find magazine material on any subject, he may locate articles which have appeared in the outstanding magazines by consulting the *Reader's Guide.* For magazine material which appeared before 1904 he may consult *Poole's Index to Periodical Literature.* Bibliographies on many subjects are available. They may be found in some encyclopedias. The library card files may refer one to a bibliography on the subject. H. W. Wilson Company publishes books on all questions of general interest, which contain good bibliographies and selected articles upon both sides of the question—if it is a debatable question. These books are quite helpful to the speaker. The book by Hutchins, Johnson, and Williams, mentioned above, contains bibliographies on many subjects. Those who are interested in complete bibliographies on any subject may get them by writing to the Librarian of Congress. The bibliographies furnished by the Librarian of Congress are ordinarily sent to the local or college library for one's use for a limited time after which they are to be returned to Washington. These bibliographies are *complete;* they should be asked for only by a person who expects to study a question rather thoroughly.

Newspaper discussions of current events may be found by consulting the index to *The New York Times*. This index is available in practically all libraries. By taking the date of the article in the *Times* as the cue, the discussion of the same event in other newspapers may be located.

A person who has not studied the number and kinds of organizations which exist in the United States, will be amazed when he looks into the matter to see how many do exist and the great variety of their purposes. There is at least one organization to support every foolish idea and every worthy cause which the mind of man can conceive. It would be difficult to think of a problem in which some organization is not interested. Regardless of the subject the student will undoubtedly find some organization which will be glad to send him information upon it. Frequently they will send much printed matter of real value. As a rule public speakers do not avail themselves of this opportunity to get valuable help from organizations which are delighted to have the opportunity to give it. A list of the national organizations in the United States and the addresses of their headquarters may be found in *The World Almanac*. This list covered twenty-seven columns in the 1930 edition.

The public speaker needs to make much use of the library. It will be of value to him to learn at the beginning of his work the resources of his library and how to avail himself of these resources with ease. To get acquainted with the library one might well spend some time in just looking it over but the student speaker will probably learn more about the possibilities of the library in less time if he looks for definite information. In getting the information requested below, the student will undoubtedly get such an understanding of his library as to enable him to locate material on almost any subject he should desire to study.

Exercise I.

(a) With the people of what country does *"Who's Who"* deal? How often is it published? What is the earliest volume of *"Who's Who"* in your library?

(b) What is the name of a book in your library which lists the names of all colleges and county superintendents of public schools in the United States? What information about them does the book give?

(c) Who was Dick Turpin? Where did you get your information?

(d) Who publishes the "Debater's Handbook Series"? What information do the books of this Series contain? Give the name of the author and the title of one of the books in this Series.

(e) Report four interesting facts which you discovered in the *Statistical Abstract of the United States* or in the *American Statesman's Year Book.*

(f) Who is the Under Secretary in the Department of State? Who is the Assistant Secretary in the War Department? What are the salaries of these two men?

(g) If you were to read one speech in each volume of Thomas B. Reed's *Modern Eloquence* and if you were to select that speech in each volume *only* by looking at the titles of the speeches, what speech in each volume would you read?

Exercise 2.

Give a brief, helpful talk on any one of the topics suggested below. Do not tell your hearers things which they already know. Get information on the topics with which your hearers are not already familiar.

(a) *The Reader's Guide.* Who publishes it? When? How often? Price? When started? Give specific illustrations of the manner in which it may be helpful.

(b) The Use of Other Courses and Reports in the Public Speaking Class. Give specific illustrations of the manner in which the material in other courses may be used in the public speaking class. Show the difference between handling the same material in the public speaking class and in a report to some instructor in another course. Avoid generalities.

(c) Searching One's Experience for Subjects and Material. Illustrate your talk.

(d) The Card Index in the Library. Explain the significance of every word and figure on the cards. Surprise your hearers by showing them the amount of information contained on those small cards.

(e) Other Library Sources. What are some of the sources of information aside from the card index, *The Reader's Guide*, *Who's Who*, and the encyclopedias? Be specific. Surprise your hearers by showing them how easy it is to learn the name of the chief of police of Dallas, Texas, if they just know where to look. Tell them where to find the amount of the endowment of Doane College or the minute of the landing of Charles Lindbergh in France in 1927.

SUGGESTED READINGS

The student of public speaking will find it quite profitable to read the addresses recommended in this chapter as illustrations of various types of speeches.

Hoffman, Wm. G., *Public Speaking for Business Men.* New York: McGraw-Hill Company, 1923.

Chapter 4, "Training the Speaker's Mind."

(Professor Hoffman gives a good discussion of finding speech material. At the end of the chapter he recommends books of different kinds which the public speaker can read with profit.)

Chapter 10, "Common Types of Addresses."

(The chapter contains a discussion of the duties of the chairman and the toastmaster; it also contains a discussion and illustrations of the after-dinner speech, the eulogy, the complimentary address and response, committee reports, the inspirational talk, and the nominating speech.)

M. Hutchins, A. S. Johnson and M. S. Williams, *Guide to the Use of Libraries.* New York: H. W. Wilson Company, 1922.

(Do you know the significance of the figures and letters in the "call number" of the books you have asked for at the library? If not, you will find the study of them fascinating and the information valuable. The suggestions in this book should enable you to locate almost anything that is in print.)

CHAPTER 7

CONSTRUCTING THE SPEECH

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I. OUTLINING THE SPEECH.

A. General Suggestions on Outlines. A rather successful public speaker tells that when he was quite young he wrote a speech that was a great one. He says that at that time he would have admitted that it was a remarkable address. Now he is glad that he never had an opportunity to deliver it. *He* had a purpose in writing the speech but the speech had no purpose. His purpose was to write a lecture; but the purpose of that lecture he has never yet been able to discover. He did not take the trouble to outline that speech; he did not need to; he had enough material to last an hour. "Why should I outline it? Might just as well use that time to write it out," he thought. And it was a remarkable address—in spots! The material was good; the illustrations were interesting; but they did not hang together; they made no total impression. The lecture read like a collection of epigrams and short stories, good in themselves, but together they accomplished nothing except to fill an hour with talk.

A few years ago a man in Laramie, Wyoming, rented in advance a small house which was soon to be built. The builder expected to get the house ready for occupancy not later than June first. The house was really finished on October 15th. The builder happened to be one of those quite rare jack-of-all-trades who did not use a plan in building this house. He did not need any, so he thought; he just built it. The last thing he did to this house was to varnish the floors; he started at the door and varnished himself in so that he had to walk over the freshly varnished floor in order to get out.[1]

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[1] The author realizes that this is a very unusual situation and that many a reader may be inclined to doubt its veracity. The author assures the reader that this incident really happened!

The man who builds a house without a plan is quite rare; the man who attempts to build a speech without a plan is not so rare; both are foolish. If a person is trying to make a speech just to fill up time, it is true that the making of an outline will increase labor; but if the person is trying to make a good speech, the making of an outline is essential; it enables him to see whether his material hangs together in such a manner as to make a good unified impression.

The names of the parts of a speech are: Introduction, Discussion, and Conclusion. But all speech occasions do not require formal introductions or formal conclusions; others require special attention to the introduction and conclusion. These parts of the speech and their uses will be discussed *seriatim.*

Introduction. The purpose of the introduction is to secure favorable attention to the speaker and interest in the subject. When the audience is already favorably inclined toward the speaker and interested in his subject no formal introduction is necessary; the speaker may begin the discussion at once. This would be true upon such an occasion as when a group of personal friends of the speaker gather especially to hear him tell of his recent travels.

Most speakers do not have both the good will of the hearers and their interest in his subject. When the speaker is known to the audience and known favorably, the speaker has only to get their interest in his subject. Suggestions on getting attention and interest have already been made in chapters 2 and 4. It might be well to say again that it is particularly important that the first few sentences which the speaker utters not be commonplace. The speaker should avoid trite and insignificant generalities and the usual "opening remarks"; he should be concrete, entertaining, or surprising and different. At the same time he should not be humorous or dramatic just to be humorous or dramatic; what he says should lead into the discussion of his subject. The beginning speaker needs to beware of expressing exalted thought and feeling in his opening remarks. The hearers are not experiencing exalted thoughts and feelings and to have them expressed by the speaker will appear to them as being artificial, "put on." Before getting "tears in his voice" the speaker should get tears in the eyes of his hearers, otherwise his sad manner will warn them of his intentions and they will harden their hearts against his proposed assault on their feelings.

Introductions may be personal, philosophical, or they may be concerned with a reference to the occasion or to the theme. The personal introduction is mentioned simply because it is used and not because it is recommended. In fact, it should never be used, except in those rare instances when the speaker is greater than the occasion or the subject, or when the occasion is held to honor the speaker. In these instances, however, true greatness usually causes a man to avoid references to himself in his opening remarks. When a speaker has been attacked and needs to explain or defend his conduct or belief, a personal introduction may be needed, but it should be made tactfully. Regardless of how innocent a man's motives may be in talking about himself or how humble he may feel, some are sure to misjudge him and to get the impression that he is egotistical, that he likes to talk about himself. The speaker should avoid such personal and trite opening remarks as: I am glad to have the opportunity of addressing you upon . . .; I have chosen for my subject . . .; I have not been able to prepare as well as I should like to have prepared; I am no orator, but I shall try to tell you as best I can . . .; etc.

The philosophical introduction is also widely abused by the young speaker; he likes an impressive method of announcing his theme. It usually impresses them as being ostentatious. The speaker should not use a weighty, general truth to introduce his speech unless this truth is vital to the discussion and unless its application is quickly evident. A good use of the philosophical beginning was made by Robert G. Ingersoll in his, "The Liberty of Man, Woman and Child." For an instance of the poor use of a philosophical beginning the reader may attend almost any oratorical contest.

A reference to the occasion offers an easy way to begin a talk. At times the remarks of the chairman offer a cue to a few remarks which the speaker can make which will put him on familiar terms with the audience. Since this is such an easy way to begin a talk, the speaker needs to be on guard against wasting time in talking about the occasion when he should be talking about his theme.

The speaker may begin by talking about his theme. He may *show* its importance, but he cannot impress hearers with its importance by such a commonplace remark as, "One of the most important questions facing the American public today is . . ." He may *show* its importance by giving specific illustrations of the effect of his theme and of the attention which it is getting in the newspapers, congress, or conventions. Or the speaker may show the relation of the theme to the occasion, to the auditors, or to the speaker, or he may trace its historical development. But he should not give its historical development if it is not essential to the development of his theme. To trace the historical development is such an easy method that many speakers use it needlessly—and bore their audiences with needless information.

Conclusion. The conclusion is no place for apology. The speech should need no apology; if so, it should not have been given. Usually an apology is simply assumed humility. Neither is the conclusion a place for hesitation or indifference. On the contrary, enthusiasm, good will, optimism, lofty sentiments, and encouragement should distinguish the conclusion.

A conclusion need not be long; it need not always be formal. It should give the audience the sense that the address is completed and that the speaker did not just stop talking. It should give the impression that the speaker has arrived at the place to which he started. In speeches having as their purpose to inform or to entertain, the sole purpose of the conclusion is often simply to give this sense of completion. In persuasive speeches the conclusion attempts to stir people to action. Lincoln's second inaugural address concluded with these words, ". . . let us strive to finish the work we are in; to bind up the Nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphans; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations." When the speech has dealt with a subject upon which there is intense prejudice and when the speaker has stirred these prejudices; when the occasion has been marked by differences of opinion, the conclusion may try to "pour oil on troubled waters" in order that those who do not agree may not remain disgruntled and cause strife. Rev. Charles E. Jefferson in his "Two Views of the Bible" runs counter to the belief of many good people who would be violently opposed to his stand. Note how he attempts to allay bitter opposition in his conclusion: ". . . When we read: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself,' we do not quibble, we do not argue, we know that an authoritative message has come from God. We all agree that it is a unique book. There is no other book like it in the world. There are other sacred books, but none so sacred as this one. There are other holy books but none so holy as this. The Koran is a bible, but it is not like this Bible. . . . Wherever the Bible goes, the skies brighten and the flowers begin to blossom. There is no book like this one. 'Read to me from the Book,' said the dying Sir Walter Scott, to his son-in-law, Lockhart. And Lockhart, somewhat perplexed, asked, 'Which book?' Whereupon the dying man said—'There is but one.' That is what we all say. The man who holds the dictation theory of Inspiration says—'There is but one!' And the man who holds the illumination theory of Inspiration also says—'There is but one!'"[2] Other conclusions express the speaker's hope or determination. The classic illustration of the latter type is the conclusion of Patrick Henry's well known speech with "I know not what course others may take, but as for me, give me liberty, or give me death."

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[2] Charles E. Jefferson, *Five Present-Day Controversies.* New York: Fleming H. Revell Company, 1924, p. 42. Used by special permission.

Some speakers make the conclusion simply a summary of what they have said. At times it may be wise to summarize what has been said but in these instances the summary should not be a mere repetition of the phraseology used in former statements of ideas. If the speaker feels it necessary to summarize he should present his ideas in different words in order that the risk of monotony may not be so great.

B. Outlines for Speeches Having as their Purpose To Inform or To Entertain. For speeches other than the persuasive ones, the topical method of outlining is used; that is, the subject is broken up into convenient topics for discussion. For instance, a trip might be discussed under these topics: (a) Expenses, (b) Hotels, (c) Humorous experiences, (d) Its lessons. The topics that might be used in discussing a trip will, of course, depend upon the nature of the trip. One might use the chronological order in describing the trip, although in practice such descriptions are usually not so interesting as those which discuss one phase of the trip at a time. In describing the making of paper one might well follow the chronological order. A topical outline of a sermon on "The Tests of a Christian" consisted of these three questions:

I. To which denomination does he belong?
II. Is he a fundamentalist or a modernist?
III. How detect him in the daily life of this workaday world?

Another sermon given on July fourth in a community several years ago in which the Ku Klux Klan was fairly active was outlined:

100% Americans.

- I. What a 100% American is *not:*
    - 1. One who has an uncritical belief in the goodness of all things American just because they are American.
    - 2. A matter of race or ancestry.
- II. What a 100% American is:
    - 1. A voter (An active member of the corporation—not merely a knocker).
    - 2. Law-abiding.
    - 3. Lives a Christian life of service in commonplace surroundings.

A commencement address entitled "North of the Neck" which dealt with the traits of a really educated man limited itself to a discussion and a vivid illustration of these topics:

- I. He works.
- II. He is open minded.
- III. He "sees things."
- IV. He has a good character.
- V. He serves.

The topical outline is illustrated in the chapter outlines of almost any book.

C. **Outline for Persuasive Talks.** People change their beliefs and conduct for reasons. It is true that these reasons are not always logical but the people who hold them think that they are. The speaker must be logical—or, at least, appear to be. Any honest speaker will have a logical basis for his belief before he attempts to convert others to his belief. A logical outline is very difficult to make; this is probably due largely to the fact that we are confronted by the task of working out a logical basis for a belief which we did not arrive at through logical reasoning.

1. *The Logical Outline.* Before the actual writing of the logical outline, it is necessary that the speaker make an analysis of the question.

a. Analysis of the Question. The purpose of the analysis is to discover the real issues at stake. The steps which are usually necessary in order to make a thorough analysis are (1) History of the question, (2) Definition of terms, (3) Exclusion of irrelevant matters, (4) Statement of the main contentions, (5) The issues. In a formal, intercollegiate, contest debate these steps are taken in the introduction of the first affirmative speaker in order to give the hearers a background for the debate. All steps are not necessarily discussed in an actual debate because some of the information is already held by the hearers or because some of it is not essential to an understanding of the discussion.

History of the Question. A study of the history of the question necessitates a study of the question in all its phases. A question that may seem upon casual judgment to be purely a social question may, upon study, be found to contain a large economic phase. This may change the issues considerably. The study of the history should give special attention to (a) its origin and (b) the immediate cause for the discussion. The question may or may not involve what it did at its origin.

Definition of Terms. Unless there is agreement upon the exact meaning of terms a discussion is liable to resolve itself into a quibbling over terms, or the opponents may simply develop two lines of argument which do not clash, or opponents may argue over a supposed disagreement of ideas when in truth they agree but do not attach the same meaning to certain words.

Just this morning a student speaker made the statement that "there is greater infant mortality in the homes of alcoholic parents than in the homes of non-alcoholic parents." One student objected immediately and strenuously to this statement and offered as evidence to support his claim the findings of Dr. Pillsbury, of the University of Michigan, that children do not inherit an appetite for intoxicating liquor nor do they inherit a weaker constitution because the parents drink. Then a needless argument ensued; the two speakers were not talking about the same thing. The first speaker did not mean that the children of all who drink occasionally inherit a weak constitution but she meant that in the homes of people who drink so much and so frequently that their mind is affected, the children receive less care, the home is not so well taken care of, sanitary conditions are poor and that all these things cause greater infant mortality.

In a debate on, "Should organized labor enter politics as a separate political party?" it is necessary to define *organized labor*. Does it mean only the American Federation of Labor? If so, it does not include some of our largest, strongest and most conservative labor unions. On the other hand, if it includes all organized labor it includes the I. W. W.'s and the reddest of red organizations.

Foster [3] tells us of a new England town meeting in which the citizens were discussing the incorporation of the town as a city. One man argued against the proposed change "for it is well known that country life is healthier than city life." Confusion in the use of terms is usually not so obvious as this, but confusion is common.

Exclusion of Irrelevant, Admitted and Waived Matters. It is well to make clear what your proposition does not include. A certain debate team discussing the entrance of the United States into the World Court found it necessary to make clear that the question (as it was stated) did not involve a discussion of the League of Nations. Another team discussing the advisability of adopting the parliamentary theory of government in the United States had to make it clear that the change did not necessarily involve a revolutionary change in our form of government.

Issues do not involve material the truth of which opponents agree upon. At times there are matters which we cannot exclude from a discussion on the grounds that they are irrelevant or admitted but we wish to set them aside for the purpose of the particular discussion. For instance, two people might be discussing the wisdom of certain child labor legislation enacted by Congress. Although there may be a question as to whether it is constitutional, the speakers may agree not to discuss that point at all since they are interested in determining whether the legislation would have good or evil results regardless of its constitutionality. In formal, intercollegiate debates this agreement to waive the discussion of certain phases of a question is indicated by the addition to the question of some such statement as "constitutionality waived."

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[3] Wm. T. Foster, *Argumentation and Debating*. New York: Houghton Mifflin Company, 1917, p. 28.

Statement of the Main Contentions. After considerable study and after taking the steps indicated above, the opposing contentions should stand in contrast. By a combination of related points and the elimination of the unimportant ones, the main contentions of people holding opposing views will be in direct conflict. At last the issues have been found.

One student found these to be the opposing contentions of major importance on the question: "Should the United States enter the World Court?"

YES	NO
1. The World Court marks a great step in advance in plans for preventing war.	1. The World Court is of no practical value in preventing war.
2. The entrance of the United States would further strengthen the Court, thus making permanent peace more probable for ourselves as well as for the rest of the world.	2. The entrance of the United States into the World Court would merely get us into entangling alliances and would not help the court prevent wars.

The Issues. The above conflicting statements show us that the Issues of that question are:

1. Is the World Court a practical plan for settling international disputes?
2. Would the entrance of the United States into the World Court benefit all concerned?

The issues of a proposition are the *vital* questions at stake. They are the fundamental questions about which those of opposing beliefs, disagree.

After the issues of a question are found, it is easy to determine the "main points" of a logical outline. The "main points" of the logical outline are the answers to those issues. For instance, in answering the questions given above as the issues of the World Court question, one who favors our entrance into the Court would say: (I) The World Court is the most practical plan available for settling international disputes, and (II) The entrance of the United States into the World Court would benefit all concerned. These two answers to the issues would be the "main points" in the logical outline of a case supporting the entrance of the United States into the World Court.

Some contest debaters rely upon three "stock issues" in every debate. Obviously the number of issues and the nature of them will vary with every question. These "stock issues" are helpful, however, in beginning an analysis of a question and for that reason only, they are given below:

1. Is a change needed?
2. Is the proposed plan feasible?
3. Is the proposed plan the best plan?

An additional word about the number of issues is not out of place because of the tendency of scholastic, contest debaters to say, "There are three members on the team, so let's get three issues." The number of issues does not depend upon the number on the team. The issues for any proposition are always the same; the number and division of points may vary, but the issues never.

b. Rules for Making the Formal Logical Outline. Various organizations determine the rules and forms for their outlines. While no one set of rules can be said to be the best, the rules given below have been found practical:

General Rules.

1. *A brief should be divided into two parts: Introduction and Discussion.* In order that the divisions of the brief may be easily apparent the divisions should be clearly indicated.

2. *Each step of the brief should be a complete statement.* Phrases may not be clear to any one but the writer; only complete statements can make the meaning clear. Any one should be able to read the outline and get a clear-cut understanding of the logical basis for the speech.

3. *Each step of the brief should contain only one statement.* The purpose of the brief is lost if more than one statement appears in each step. An occasional exception to this rule may be made when one step of the brief is a literal quotation of authority. In quoting an authority it is often well to give the gist of the quotation in one indirect quotation and then indicate the source of the quotation.

4. *The relation of the steps in a brief should be indicated by margins and symbols.* Steps of equal importance should have an equal margin and should be indicated by symbols of equal value. The less the importance of the step, the greater the margin should be.

No one set of symbols is best. The system illustrated below has been found practicable:

A. INTRODUCTION

- I.
  - 1.
    - 1^1
    - 2^1
      - 1^2
      - 2^2
        - 1^3
  - 2.
    - 1^1
    - 2^1
- II. . . . etc.

B. DISCUSSION

- I. . . . etc.

5. *References should be indicated on the brief just after the step to which the reference applies.*

Example:

- I. Action is necessary.
  - 1. The loss due to crime is the biggest drain business is forced to meet. (*Literary Digest*, Vol. 82, No. 1, p. 34.)
    - 1^1. Crime cost three times the amount of the national budget for 1923. (*Ibid.*, p. 35.)
    - 2^1. etc.

Rules for the Introduction.

6. *The steps in the introduction should correspond to the steps taken in the analysis.* Should a step contain generally known material it may be omitted.

7. *There should be no argument in the introduction.* The introduction should contain only statements the truth

of which is recognized by opponents. The issues should be so stated that they will be agreed to by opponents as being a fair statement of the issues.

Rules for the Discussion.

8. *The main headings of the discussion should be declarative sentence statements of the ideas contained in the statement of the issues.* For instance, the issues in the illustration given above were: (a) Is the World Court a practical plan for settling international disputes? (b) Would the entrance of the United States into the World Court benefit all concerned? The main headings of the discussion then, would be some such statements as these:

I. The World Court is the most practical plan available for settling international disputes.
II. The entrance of the United States into the World Court would benefit all concerned.

Were the "stock issues" (as given above), the real issues of some proposition, the main headings of the discussion of that proposition would be.

I. A change is needed.
II. The proposed plan is feasible.
III. The proposed plan is the best plan available.

9. *Each sub-head (or series of coördinate sub-headings) should stand as the reason for the truth of the heading to which it is subordinate.* Illustration:

Resolved, that the United States should enter the World Court.

B. DISCUSSION

I. The World Court is the most practical plan available for settling international disputes.
  1. Its organization is sound.
    1^1. It is established by a special agreement signed by each individual nation.
    2^1. Its method of electing judges is satisfactory.
    3^1. Its jurisdiction is adequate and definite.
    4^1. Its decisions are adequately enforced.
  2. It is a distinct advance over former plans.
    1^1. The World Court is permanent.
    2^1. It substitutes judicial settlement for the compromise of arbitration.

It is apparent that points 1^1, 2^1, 3^1, and 4^1 are subordinate to 1 and are reasons for the truth of 1. The fact that the "method of electing judges is satisfactory" is not a reason why the United States should go into the World Court, any more than a satisfactory method of electing officers in the Ladies Aid Society is a reason why you and I should join that organization. But the satisfactory method of electing judges is *one* reason why the organization of the court is sound, and the soundness of the court is one of the reasons why it is the most practical plan available for settling international disputes, and the fact that the World Court is the most practical plan available for settling international disputes is *one* of the reasons why the United States should enter it.

10. *In refutation make clear the contention which is being refuted.* Illustration:

I. The World Court is the most practical plan available for settling international disputes.
    1. . . .
    2. . . .
    (Refutation)
    3. The contention that entrance into the World Court is not in accord with our foreign policy is untrue, for
        1¹. The World Court is the result of American efforts.
        2¹. Entrance into the World Court does not involve the United States in the League of Nations.[4]

c. The Informal Logical Outline. The informal logical outline is used more frequently both in the public speaking class and by pubic speakers in other situations than is the formal logical outline. *The discussion* of the informal logical outline is the same as *the discussion* of the formal logical outline except that it usually omits the indication of the sources of the material (See rule 5). *The introduction* in the informal logical outline consists of but two parts: (a) the approach sentence, and (b) the purpose sentence. The approach sentence is a statement in one sentence of the idea the speaker intends to use to capture the attention and interest of the audience. The purpose sentence is the statement of the purpose of address. The following illustrates the introduction in an informal logical outline of a sermon on "Tolerance."

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[4] From outline made by Herbert Woodman for University of Wyoming-Colorado Teachers College debate, February, 1924.

A. INTRODUCTION

I. Preaching tolerance is of little value.
II. Tolerance comes only through insight.

In beginning this sermon the preacher read from the Book of Mormon, Third Nephi 14: 1 the verse, "Judge not that ye be not judged" and the story of the occasion upon which Christ uttered these words. He then read the same story in much the same words from Matthew 7. He read extracts from other bibles which urged tolerance. This bordered enough on the sensational to attract the attention of the members of the congregation and to get their interest in the subject.

2. *The Rhetorical Outline* (Sometimes called the *Implicational Outline* or the "This or Nothing" Plan).[5] The formal, logical outline is used as the actual speech outline largely, and amost only, in formal, scholastic, contest debate. Such a speech occasion is a contest in good analysis, the use of adequate and sound evidence, and good delivery. Most speakers in such contests are not concerned primarily with actually changing beliefs on the question under discussion; rather they are concerned primarily in impressing the judges that they can make a better analysis of the case, can use more and better evidence, and have a delivery superior to their opponents. If they were actually interested primarily in changing opinions on the question, the speakers would not be so blunt in the statement

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[5] For the illustrations and many of the ideas presented here the writer is indebted to Gladys Murphy Graham's article on "The Natural Procedure in Argument" which appeared in *The Quarterly Journal of Speech Education,* Nov. 1925, p. 319 ff. All quotations, unless otherwise accredited are taken from that article. Used by permission.

of their objectives and reasons; in other words, they would not follow the formal logical outline so closely.

The second, and more important use of the formal, logical outline is to force clear thinking upon a subject. The making of a good, logical outline necessitates clear thinking, and clear thinking upon a subject is essential in the adequate preparation of a speech designed to influence belief. The speaker should see whether there are any fallacies in his reasoning and should see whether his reasons are adequate enough to justify belief upon the subject; if not, he should not attempt to change the belief of other people to coincide with his. But after he has thought through his subject clearly, and has worked out the logical basis for his belief and is sure of his ground, *he should not then use this formal logical outline as the outline for his speech.*

It is bad psychology for the speaker to tell an antagonistic audience his purpose and the reasons which support his belief. If they are opposed to his attitude on the subject, they will argue with him every step of the way and at the end of the speech he and his hearers will be as far apart in their beliefs as they were before. The speaker does not want the hearers to *argue* against him as he proceeds with his talk, he wants them to *agree* with him. He should not betray through words, inflections of the voice, or general attitude that he is opposed to those people whose beliefs he is trying to change. He should express sympathy—and sincere sympathy—with their ideals; and should not speak to them of their ideals as "*your* ideals" but as "*our* ideals." There should be sympathy between him and the people he is trying to convert; he should not argue with them, or let them suspect that he is arguing against them. But, now to illustrate—

Several years ago when the prejudice of the American people toward Bolshevistic Russia was most intense, the most noted British authority on Russia was to address a certain college audience. The members of the audience were deeply prejudiced upon the subject of Bolshevism; they regarded the Russian revolution as vicious, as being led by criminally minded folk who violated all things sacred and human. They looked upon the whole situation as being an unwarranted uprising of a vicious lower class for which this vicious lower class was wholly responsible. "The speaker wished to prove that such was in no way the case. His proposition . . . baldly put, was, 'The revolutionary group in Russia was not responsible for the revolution. The upper classes, not the lower revolting class, were the real causal factors.' " Given this purpose for the speech and the state of mind of his audience, how should he develop his speech? Should he state his proposition, then enumerate his principal points and then add the evidence to establish them? Here was a frankly hostile audience. Had the speaker thrown down the gage of battle at the beginning by announcing his purpose and the controversial points to be established, had he done this even after a pleasing detachable introduction which included a "History of the Question," an almost impenetrable wall of contrary belief would have arisen between him and his audience. They would have listened to him politely but they would have met the arguments of "this obviously prejudiced propagandist with his preconceived opinions" with their own prejudiced and preconceived opinions.

"Yet with a different type of reasoning this particular speaker convinced his audience; he won as I have rarely seen a man win against odds." He did not even mention the Revolution at the beginning of his speech; that is, he did not mention it as though he proposed to discuss it or as though he were vitally concerned about it; "instead he began far away from the revolution with a selective, rapidly moving story-picture—Russia with its physical conditions, the nature of its people, its crushing autocracy, its oppressions; Russia in the war and the unnecessary slaughter, the crippled rising from the field of the dead and going back to say that they had gone up like sheep, unarmed, a mass of humanity hurled against machine guns. It was not emotionally done; it was simply fact piled upon fact, picture put up beside picture, until the pressure of it demanded the conclusion. *The situation being what it was*, one thing *must* come. The speaker's conclusion, which at the beginning would have been foreign to the audience, hostilely received, was at the close but the result of its own thinking. It fairly rushed ahead of him to it. Because it had accepted the non-contentious background situation, it must accept the conclusion which that situation implied." He had not followed a formal, logical outline, he had not *argued*, and yet how effectively he had argued and won his point.

This method of outlining an address is sometimes referred to as the "This or Nothing" plan. The speaker must be sure that the conditions which he describes will logically allow but the one conclusion; otherwise, the hearers may take the solution which the speaker does not expect them to! "It was to guard against just such a possibility that Woodrow Wilson in his war message did an interesting thing. He had set forth a situation which, he believed, necessitated *one specific thing*—war, yet he knew that there were those who would contend that it demanded, or at least allowed, another solution. And so, to forestall such contentions, he deliberately held up against his situation the two pseudo-possibilities, armed neutrality and submission, and showed each in turn to be out of harmony with . . . the existing situation. The first (armed neutrality) had proved to be a failure, the other (submission) was shown to be at variance with the nature of America. Thus he sought to forestall the attack upon his argument at its most vulnerable point and definitely prepared for his conclusion as the *only* way of meeting the situation." Therefore his conclusion had to be accepted or the whole body of facts denied.

In his League of Nations address President Wilson also used the "This or Nothing" plan. The conclusion of his address was a clear statement of the impossibility of another solution; he said, "The light shines on the path ahead, *and nowhere else.*" When the danger of an alternate suggestion seems imminent, it is well to refute it in advance and to show it out of harmony with conditions as Wilson did in his war message. But in his League of Nation address President Wilson did not do this. The President said that the situation allowed but one thing, the League of Nations, but he did not guard sufficiently well other possibilities. "But a large group in the Senate said, 'We need do nothing of the sort; we realize world conditions today and we accept your portrayal of them but we hold that they imply something different, not the League of the Versailles Treaty but *some other League.*' Basically the contention, if it had found technical expression, would have been, 'We are not limited by the "This—or Nothing" which does not enumerate all possibilities; the choice is this, your League—*or this,* some other League—or the denial of the situation, and in such case the refusal of the presented conclusion in itself assures no evil results.' "

The tests which each speaker should apply to his rhetorical outline are two: (a) Does the situation as I portray it allow any other possible solution than the one which I propose? (b) Is my situation so stated that its rejection is factually impossible and psychologically improbable?

(a) If the situation as the speaker has planned to present it seems to allow a conclusion other than his own, something must be done to rule out the possibility. "Elements previously omitted may in the testing be shown to be vital; elements included may be seen as unnecessary to the clear development of the system. At times, when the danger of an alternate suggestion seems . . . imminent it may be well to refute it in advance, . . . as Wilson did in his war message."

(b) The situation which the speaker presents must be true to facts and the denial of these facts must be made more distasteful to the audience than the acceptance of the speaker's proposal. Facts are not always accepted by the audience as being facts; they must be made to appear plausible, to appear to be facts. The difficulty of getting the audience to accept the "facts" of the situation which you portray is increased when these "facts" are not concrete facts but are abstractions, such as matters of honor and duty. A large factor in the "situation" presented by President Wilson in his League of Nations address consisted of an abstract "fact" which he did not get all people to accept. This "fact" in his "situation" was—America's honor would not permit her to desert Europe. The irreconcilables did not accept the "facts" in Wilson's "situation"; they said, "Away with the whole conception of American responsibility in Europe." In his "This or Nothing" choice, they chose "Nothing" and President Wilson failed to win them; he did not exercise sufficient care to show that the "facts" of his "situation" were true.

Before an audience whose beliefs he is attempting to influence, the public speaker will

1. Not follow the formal, logical outline.
2. Not *argue;* i.e., will avoid giving the impression that he is arguing.
3. Be especially careful not to arouse the antagonism of those whose beliefs he wishes to change. If he must (practically never necessary) take a prejudice-arousing stand upon some fact, he will elect to arouse the prejudice of those who already agree with his proposed solution rather than those whom he will seek to convert to it; this is done to give the impression that he is broadminded and fair, and to avoid the arousal of their anger; people are not converted by those who antagonize them.
4. So present a situation that the solution is the natural result of the audience's own thinking.

II. METHODS OF PREPARATION.

The ideal method of preparation for speech making is more general and less specific than it usually is in actual practice. Henry Ward Beecher's preparation was usually general rather than special. It was his habit never to write or speak on themes which he had not carefully and widely studied. He had a large acquaintance with many subjects and had marvelous facility in adapting this information to special occasions. A student was once disgruntled because he received a lower grade upon a speech upon which he said he had spent "three hours of work in the library" than one upon which he had spent "only twenty minutes." As a matter of fact he had spent two entire summers preparing for the talk which he thought he had prepared in twenty minutes; he was interested in this subject and was very much alive in telling about it; he talked about "The Bumps of a Canvasser." His other talk was on immigration, a subject he knew nothing about before he started his three hours of study in the library and about which he afterwards did not know enough to enable him to make a talk of any merit.

It would be well if all speakers could talk upon subjects with which they are already thoroughly familiar. Unfortunately this is not always possible and for these instances the following suggestions are made:

(a) When the speaker decides upon a subject, he should think of all the things which he knows about it; he should think of it from every point of view. For instance, if he is to talk about immigration he might well ask, what is the effect of immigration upon our government? Upon labor conditions? Upon religious conditions? Standards of living? What experience have I had with immigration or the immigrant? In other words, he should think of everything which he knows about the subject, then decide which phase of the subject appeals to him most; and then decide upon his purpose.

(b) Then go to the library and study the question thoroughly. Gather information through observation and conversation if possible.

(c) Make a tentative outline of the talk.

(d) Talk over the speech with some one who disagrees with the speaker's views. The speaker need not tell his friend that he is practicing a speech on him; he might just work up a discussion of the subject and present his material.

(e) After finding out the weak points in the evidence and the objections to the point of view, revise the outline.

(f) WRITE THE SPEECH. This will greatly improve the choice of words and manner of expressing the ideas. There is less tendency to wander about and to repeat the same ideas when the speech is written. People who have had much experience in speaking so that they do not repeat an idea again and again and people who have the remarkable ability to choose exactly the right word extemporaneously and people whose speaking diction is excellent, need not write their speeches. The author has known but four college students who possessed these traits; the student reader of these words may have these traits, but the chances are against him. Writing the speech does not necessarily mean that it will be memorized. But this will be discussed in the next chapter when a study of the delivery of a speech will be made.

III. QUALITIES OF STYLE.

Style is a means, not an end. The statements are still true which Gresley told the preachers of his day (1843): "One of the greatest faults in style is when, from any cause, it catches the attention of the hearers, and draws it away from the matter of the discourse. . . . If in coming out of church you hear the congregation say, what beautiful language! what a fine discourse! what talent! what eloquence! you have too much reason to fear that your sermon has not had the right effect. The people have been minding *you*, not minding what you said. . . . What Louis XIV said to Massillon was the best compliment he could have paid him: 'Father, I have heard many great orators in this chapel, and have been highly pleased with them, but for you, whenever I hear you, I go away displeased with myself, for I see my own character.' You must, therefore, be very careful that it is not your fault, if you are to your hearers what God told Ezekiel he would be, 'a lovely song of one that hath a pleasant voice, and can play well on an instrument, for they hear thy words, but do them not.' "[5] Few modern college students need this caution, however; their style is seldom ornate. The qualities mentioned below are those to which the public speaker needs to give special attention.

A. **Concreteness.** The same early preacher quoted above, in writing to his professional brethren, says, "It is the most difficult of all tasks for a preacher to impress this truth, the guilt of sin, or the realities of the spiritual world, upon the minds of men. . . . The most earnest descriptions of the enormity and danger of sin fail to touch the hearts of men with fear, unless enforced concretely with every adjunct, and heightened by every circumstance which the preacher has at his command. And surely a preacher cannot be wrong in following the course of God's own word . . . in making abstractions, concrete.

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[5] William Gresley, *A Treatise on Preaching*. New York: D. Appleton and Company, 1843, p. 108.

If the terrors which are described in the Bible be a true description of things which will really happen, he is bound to declare them. If, on the other hand, they are figurative and imaginary, for what reason are they set forth in the Bible, but because they are among the means most suited to influence the will of men? We need not suppose that there will really be a 'worm that dieth not,' nor 'a fire that is not quenched,' yet surely these thrice repeated terrors have more powerful effect to excite the feeling of fear than the employment of the mere abstract terms for which they stand—everlasting pain and endless remorse."[6] As has been pointed out elsewhere, concreteness is necessary both to clearness and to vividness.

B. **Simplicity.** Words are designed to be the vehicles of ideas and not as substitutes for them; they should not be used on account of their impressive sound or to fill up time. If the hearers do not understand the words, they do not get the meaning. If large words are used to impress the audience, the audience is impressed, not with the idea which the speech should present but with the length of the words used. Ornate speaking is to be avoided also because it attracts attention to itself rather than to the idea of the speech.

C. **Definiteness.** Specific words give the hearers clearer mental pictures than general words. To say that the man lives in a *house* does not tell the auditors as much about the man as to tell them that he lives in a *hut,* or a *palace,* or a *small suburban bungalow.* The more specific terms give clearer pictures.

Situations which are made particular seem more real than those which are made general. A story seems more real, and hence more interesting, if it is given a definite setting rather than a general one. "Once upon a time a certain auctioneer said . . ." does not make the situation as real and as interesting for the hearers as to tell them that " 'Colonel' Tom West of Bright County, Iowa, is an auctioneer whose hobby is politics. Although Tom has never sought an office for himself, he gets the political fever with the approach of an election and for about two weeks just before an election he spends most of his time making stump speeches. During one of these stump speeches he said. . . ."

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[6] *Ibid.,* pp. 88-89.

D. **Figures of Speech.** The generally accepted meanings of words, such as are given in a dictionary, we call the literal meanings of the words. At times, however, we give a word or a group of words a meaning which it does not literally have. When we say that "he rules with an iron hand" we mean that he rules with firmness and severity; we do not, of course, mean that he really rules with a real iron hand. When a word, or group of words, is used intentionally with a meaning different from its literal meaning we call the expression in which it occurs a figure of speech. Within reasonable limits, figures of speech will add to the forcefulness, beauty and clearness of speech. Note the superiority of the following expressions over the literal statements of the truths which they contain:

(a) The pen is mightier than the sword.
(b) He scorned the scepter but revered the cross.
(c) The world will ever bow to those who hold principle above policy, truth above diplomacy, and right above consistency.

(d) His hands dangled a mile out of his sleeves, and his feet might have served for shovels.

(e) Do men gather grapes from thorns, or figs from thistles?

Two words of caution need be said about the use of figures of speech. (a) Do not use those which have become commonplace—e.g., the use of "The sea of life" at commencement occasions. (b) Do not mix the figures. Winans[7] tells of the member of Parliament who declared that the British lion "whether roaming the plains of India, or climbing the forests of Canada, will never draw in his horns, or crawl into his shell." The same writer also tells us of the speaker who declared, "The young men are the backbone of this country and that backbone should be brought to the front." These figures, however, are hardly equal to the statement of Senator Gerald P. Nye, of North Dakota, who, in speaking of middlemen and commission merchants, said: "I feel confident that this troop of pirates in the grain trade, these economic leeches in the Northwest, these barnacles on the grain market ship, will be unhorsed."

E. **Appropriateness.** The language should be appropriate for the group addressed. The words used in discussing some new educational movement before a group of professional educators would differ from those used in addressing the barber's union; exact and technical terms might be used before the educators which would not be understood by the barbers, just as would the barber's technical terms be unintelligible to the educators. The vocabulary of the listeners will determine the range of the speaker's choice of words.

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[7] James A. Winans, *Public Speaking*. New York: The Century Company, 1925, p. 150.

Not only does the nature of the audience determine the language but also the idea to be expressed. Large words, and elevated language seem out of place in the discussion of unimportant ideas. Not a little of the humor of that justly famous comedian, Chick Sales, is due to the fact that his characters discuss trivial things so seriously and with such an apparent attempt to use the best of English.

The speaker must not make the mistake of thinking that *appropriateness* demands that he use the language of the audience which he is addressing. A group of people who use quite poor English in their daily conversation, would resent the use of the same kind of English by a man who is educated and who they know is trying to imitate their language in order to win their favor.

F. **Unusualness.** The speaker needs to avoid the commonplace, usual method of expressing the idea. The speaker who surprises the audience by saying the unexpected or by saying the usual in the unusual way is one who keeps his audience awake.

IV. SPEECH MATERIALS.

In persuasion the speaker must give his hearers proof of that which he wants believed. Proof is anything which induces belief. The means of proof are *evidence* and *reasoning*. The value of a bit of evidence or reasoning varies with the individual. One bit of evidence or reasoning may be proof to one man yet be given no weight at all by another. To make sure that his evidence and reasoning will have the maximum weight, the speaker needs to be sure of its validity. Below are given tests of the validity of various kinds of evidence and reasoning.

A. **Evidence.** Evidence consists of (1) facts and (2) testimony.

1. *Facts.* The speaker may present *facts* to support his claim. For instance, he may desire to lead people to believe that the gas expelled from the lungs is heavier than air. He might prove that by a demonstration of the fact. He could exhale his breath into an ordinary fruit jar, and then pour the contents of the jar—the gas expelled from the lungs—upon a lighted candle; the gas would extinguish the flame of the candle, showing that the gas, being heavier than air, poured out of the jar, upon the flame, extinguished it. The same experiment would be a demonstration also that a flame cannot exist in this gas. If the speaker performed this experiment, he would have an actual demonstration of the fact to support his claim. A lawyer might claim that his client's leg had been severed in a certain accident. If the client were present and it was apparent that one leg was missing, the fact would be convincing that, at least, his leg had been cut off. It might require the testimony of some witness to establish definitely that the leg was severed in a particular accident. Ordinarily facts are accepted as proof. It is true, however, that we cannot always believe what we see, as any who have attended the performances of magicians, can testify. Even with a demonstration of a fact, we are inclined to ask, is it consistent with probability? Does it contradict other known facts?

2. *Testimony about facts.* The instances where, in our speaking, we may present the facts themselves are relatively infrequent. Furthermore, most of us cannot speak

upon many problems from experience or first-hand observation. For our facts we must rely upon the testimony of others. When the speaker uses the testimony of others (we shall refer to them as authorities), the hearers are justified in making these tests of the speaker's use of the opinion of these authorities:

Is the authority competent? That is, is he in a position to observe the facts? is he honest? has he a good memory? is he physically capable of making accurate observations? When a person's opinion is offered as having special weight because of his prominence and because his word as a specialist carries considerable weight in certain fields, we are justified in questioning whether he is a specialist in the field upon which he is quoted, whether he is prejudiced, and whether he has been correctly quoted. Edison might be acceptable as an authority on electricity, but that does not qualify him to speak with authority on religion; Nicholas Murray Butler might be considered an authority on phases of education, but not an authority on aviation. A man is not to be accepted as an authority outside his own special field of activity simply because he is famous. Again, a person might not be a capable witness because of prejudice. Quite honest men will arrive at totally different results in the study of the same problem because of prejudice. Would statistics regarding prohibition gathered by honest representatives of the Brewer's Association, the Anti-Saloon League, and the U. S. Census Bureau agree? A "bookworm" (if there be such a person) and a "social butterfly" would hardly be unprejudiced authorities on the relative value of studies and college activities. Unless the hearers actually hear the authority himself speak, the reliability of an alleged quotation may be questioned; in case his statement is taken from a newspaper it is often seriously questioned. The reason for this is not hard to discover. Compare the two newspaper stories given below.

> New York, Nov. 2 AP.—An ultra modern secret marriage between Hendrik William Van Loon, author, and Frances Goodrich, actress, is described in to-day's New York American.
>
> Van Loon says he does not remember the date on which he and Miss Goodrich were married by Rabbi Lewis Browne.
>
> Among the stipulations of the union are:
>
> Neither assumes the slightest obligation, either regards permanence of affections, time or society, to the other.
>
> Each maintains a separate establishment—Van Loon in Greenwich Village and Miss Goodrich in the mid-town district, near the theaters—and each may work out a career without hindrance, help or advice from the other.
>
> As there is no sharing of the home, there is likewise no sharing of money or property.
>
> Such association as may be between them can only be through mutual agreement. . . .
>
> Once a week or perhaps less often, Van Loon says, he calls Miss Goodrich on the telephone. In a typical conversation he inquires as to her health and her engagements for the evening. If she has none they go out to dinner together; if she is occupied Van Loon cheerfully accepts the situation with a "well, all right." Summing up the relation, the author says, according to the American:
>
> "Here we are; two mature people, working at our own experiments. We are educated. We think we know. So far we have been very happy. Well, why not?"[8]

Quite a different report appeared the following morning in another paper:

> New York, Nov. 2.—"Twaddle!" was the brief way in which Hendrik Van Loon, modern historian, to-day disposed of stories of his ultra-modern marriage to Frances Goodrich, actress.

[8] *The Hamilton* (Ohio) *Evening Journal,* Nov. 2, 1927, p. 1.

"We entered into no fool marriage," insisted Van Loon. "We are sensible people, and we married in sensible fashion. All these reports about artistic temperament and such, and silly experiments, and no sharing of home, money, and property, are so much twaddle."[9]

Is the testimony consistent with known facts? A witness in a murder case, testifying regarding the crime which he witnessed at some distance, was asked how he could see at night the distance he claimed to have seen; he stated that he could see by the moonlight. It was shown that the moon did not shine on that particular night. A young man accused of a crime was asked to recount his actions on the evening of the crime; he did this in great detail, telling of having eaten dinner in a local restaurant that evening with two other young men and then of having gone auto riding with them for the entire evening. A friend of this young man had his confidence destroyed in him because the young man had had dinner at his home on the evening in question and had left early "to keep a date."

Not only must the evidence be consistent with *known* facts but it must be consistent with what the hearers *believe* to be facts if it is to be accepted without question. Even though the evidence is true, if it runs counter to human experience, the hearers will be slow to accept it. If the evidence is contrary to human experience this should be admitted quite frankly and then the reason for the exception to the rule in this particular case should be made clear.

Is too much reliance placed on a single authority? To rely upon a single authority or upon a few authorities gives the impression that the speaker has not made a sufficiently thorough study of the question to justify confidence in his opinion or it may give the impression that there are not many authorities upon his side of the question. Just recently a student speaker tried to change the attitude of his audience toward Bolshevistic Russia by telling of conditions in Russia as he learned of them from a single newspaper article quoted in *The Literary Digest;* the speaker did not recall even the name of the writer nor his qualifications. And he did not understand why people still differed with him at the conclusion of his talk when he told them the "facts about Russia"; he said that he knew they were facts because the writer of the article had been in Russia!

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[9] *The Chicago Tribune,* Nov. 3, 1927, p. 1.

Is the reference to the authority definite? We have little confidence in those statistics used by the speaker who introduces them by saying simply "statistics show that . . ." What statistics? Who made them? How do we know that they are reliable? Figures do not lie, but liars figure. The source of the statistics should be stated plainly. If the source is not reliable, the speaker should not be dishonest enough to use the statistics; if the source is reliable, it will give the statistics weight to tell the source.

When a person is quoted, his qualifications to speak with authority should be stated. To quote Alanson B. Houghton on some foreign relations policy will mean nothing to most people; they do not know that Mr. Houghton was once our ambassador to Great Britain. The person should not be mentioned merely by his title or by descriptive terms. Indicate definitely who he is. We are suspicious of an authority who cannot be named and classified definitely. A speaker once quoted "an eminent educator." It later developed that this "eminent educator" was the principal of the high school in a neighboring village with a population of less than 150. In quoting an authority, the speaker should quote accurately and give the source of the quotation. It makes much difference whether the quotation is found in *Time* or in some yellow, sensational newspaper. When a person is quoted indirectly the statement loses weight. When the indirect statement comes through several persons it becomes almost worthless.

Is the authority acceptable? The value of evidence as *proof* depends entirely upon the willingness of the audience to believe it. It is valueless, yes, even harmful to the cause, to urge as an authority one in whom the audience does not and will not have confidence even though he may be the most highly qualified authority in the country.

B. **Reasoning from facts.** The ability to reason well is the ability to observe facts, to analyze them and then to draw correct conclusions. Logicians have classified reasoning into two types: deductive and inductive.

1. *Deductive reasoning* proceeds from the general to the specific; it argues that what is true of a class is true of the members of a class. Below is given the classic example of deductive reasoning. When stated in the form given here it is called a syllogism.

All men are mortal. (major premise).
Socrates is a man. (minor premise).
Therefore, Socrates is mortal. (conclusion).

It will be noticed that the minor premise asserts that the individual or thing is a member of the general class referred to.

In actual practice the usual speaker does not take the time to express his reasoning in the form of a syllogism. He usually expresses but two of the terms of a syllogism, thus: Lavish social entertainments are to be commended, for they increase the demand for laborers. This form of reasoning is called an enthymeme; it is merely a syllogism with one of its terms omitted. It will often aid in detecting the fallacy of this type of reasoning to put it in the form of syllogism. The above enthymeme expressed in the form of a syllogism would be:

Anything which creates a demand for laborers is to be commended.

Lavish social entertainments create a demand for laborers.

Lavish social entertainments are to be commended.

Quite naturally the tests of deductive reasoning are three: (a) Is the major premise true? (b) Is the minor premise true? and (c) Is the correct conclusion drawn? While these tests seem simple; it often takes keen insight to apply them and to expose the fallacy of the faulty reasoning. Logicians have worked out a large number of rules for the syllogism, the application of which will expose the logical fallacy of a syllogism. But these rules are of little value in practical experience. To tell an audience that an opponent's argument is not valid because "the middle term of the syllogism is not distributed" would be about as effective in influencing their belief as to repeat the alphabet in Chinese! Practical problems in the workaday world can seldom be reduced to valid syllogisms.

2. *Inductive reasoning* proceeds from the specific to the general; it attempts to show that what is true of certain members of a class is true of the class. As a matter of fact

we might say that all reasoning comes from inductive reasoning, for the general truths upon which deductive reasoning rests are arrived at only by the observation of a large number of instances. To illustrate, we arrive at the truth of the statement, "All men are mortal" only through inductive reasoning; *i.e.* by noticing that all the men we have known or ever heard of were mortal. There are three kinds of inductive reasoning: (a) Generalization, (b) Analogy, (c) Causal Relationship.

a. Generalization. In this type of reasoning we observe a number of samples or examples of a class and claim that what is true of these examples is true of the whole class. On the basis of "straw votes" some people predict the outcome of an election. Another illustration of this type of reasoning is:

> Paul Smith wishes the honor system introduced in this school.
> John Ray wishes the honor system introduced in this school.
> Ralph Jones wishes the honor system introduced in this school.
> Sam West wishes the honor system introduced in this school.
> All other students with whom I have talked have wished the honor system.
> Therefore, all the students of this school wish the honor system.

Or, if in the investigation the individual had talked to a few students who were indifferent or did not want the honor system, his conclusion might have been, "Therefore, the great majority of students wish the honor system," There are two tests of this kind of argument.

Are the given members typical of the class? Would a straw vote conducted by a "wet"—or "dry"—newspaper reflect the sentiment of the state or nation? No newspaper in the United States could conduct a poll of its readers which would be typical of all the types of people in the country. People who are "out" and dissatisfied with present conditions tend to vote in straw votes in greater proportions than those who are satisfied. To illustrate, given 1,000 "wets" and 1,000 "drys" as readers of a paper which was conducting a straw vote, one would naturally expect now that more "wets" would indicate their vote than "drys" just as before the days of prohibition it would have been natural for the "drys" to have voted in greater numbers. This factor affects honestly conducted straw votes.

The advocate of a cause naturally notices more easily those illustrations which prove his case than those which are against it. This is one reason why quite honest statisticians of different prejudices get different results in investigations of the same condition. The statisticians of the Brewers' Association and Anti-Saloon League do not necessarily, intentionally misrepresent conditions when their statistics do not agree. Does the average expenditure of the Zeta Delta members indicate the average expenditures of the students of the school? Are they fair specimens?

Is the observed part of the class sufficiently large to justify the generalization regarding the whole class? When a Brewers' Association or the Anti-Saloon League attempts to prove that the consumption of a certain amount of alcoholic drinks is helpful or detrimental to octogenarians by citing three or four examples, it is guilty of hasty generalization. Fortune tellers and quacks of all kinds thrive because many people do not examine generalities sufficiently. Naturally these quacks advertise only their successes.

b. Analogy. An analogy involves a comparison of one instance with another. The person who makes the comparison reasons that what is true in one case will be true in a similar case. A speaker makes an analogy when he claims that since compulsory arbitration of labor disputes works in Kansas it will work in Pennsylvania because both are states in the United States. There are two tests of an analogy:

Are the instances compared, alike in all essential features? It is true in the analogy cited above that both Kansas and Pennsylvania are parts of the United States and that their systems of government are much the same. But they differ in essential features. Kansas is largely an agricultural state with a relatively insignificant industrial population so it might be able to enforce its law in a labor crisis whereas Pennsylvania with its great industrial population would find enforcement much more difficult. Thus we detect a flaw in the analogy.

Are the alleged facts of the analogy true? Foster [10] tells us of the case of a Baltimore paper which attempted to prove that military training should be made compulsory for all boys in the Baltimore high schools because compulsory military training was successful in Boston under conditions similar to those in Baltimore in every essential point. The analogy looked good; there seemed to be no flaw in the processes of reasoning. The only possible error might have been shown in reply to this question: But is compulsory military training successful in the high schools of Boston?

c. Causal Relation. This process of reasoning is based upon the knowledge that every effect is produced by a cause and that for every cause there is an effect. There are three kinds of reasoning from causal relation: (a) From cause to effect, (b) From effect to cause, and (c) From effect to effect.

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[10] William T. Foster, *Argumentation and Debating.* New York: Houghton Mifflin Company, 1917, p. 158.

Reasoning from Cause to Effect. We know that heavy rain makes the ground wet. We reason therefore that dirt roads will be muddy after a heavy rain.

Reasoning from Effect to Cause. We know that smoke is the result of a fire. We see smoke coming through the roof of a house and we reason that the house is afire.

Reasoning from Effect to Effect. A cause may have more than one effect. Often we reason directly from one effect to the other effect without stating the understood cause. "The thermometer stands at 101, therefore this will be a good day for the ice cream parlors"; the cause of both—hot weather—is understood.

The tests of reasoning from causal relation are three:

Is the cause sufficient to produce the alleged effect?

Is the connection between the cause and effect complete?

Did other causes displace the action of the cause in question?

One speaker said that the decrease in crime in the state of New York since prohibition was due to prohibition. Another speaker said that this decrease was due to the Baumes Law. Another speaker said that the increase in criminal insanity in the state of New York since prohibition was due to prohibition. A Commissioner of Education of the United States once said that within a few years after the method of teaching physiology in the common schools was changed, the average life of the people in the

United States increased five years, inferring that this increase was due to the change in method of teaching physiology in the grammar grades. We need to keep in mind that because things happen at the same time they are not necessarily related; because one event follows another they are not necessarily effect and cause; and that a "cause" may be only a partial cause.

C. **Common Errors in the Use of Speech Materials.** There are certain errors, not already specifically referred to, made so frequently that it is wise to call special attention to them. A brief discussion of them follows.

1. *False use of statistics.* Frequently the person making statistics arrives at striking contrasts by peculiar definitions of his units. For example, when hearing statistics which show the number of deaths from alcoholic beverages before and after prohibition one often wonders just what constitutes "death from alcoholic beverages" in these two periods, since statistics on this point vary so greatly according to the source from which they are issued. When one is comparing the military strength of the United States and Germany, what constitutes a "soldier" in the statistics? Does the number of "soldiers" in the United States include the members of the state militia? Does the number of "soldiers" in Germany include those who are not in active service the entire year? Just what is a "soldier"?

Again, we may wonder whether the statistics really measure the thing about which we wish information. A few years ago the per capita cost of educating a student at the University of Wyoming was almost the highest of the state universities of the country. Does that necessarily mean that the University of Wyoming gave a better education than most other universities? Is the per capita cost of education an indication of its value? Does the death-rate of a city or state indicate its healthfulness? If so, California is much less heathful than Iowa, and the man who moves from Montana to Vermont is almost committing suicide.[10]

At times statistics are not reliable guides, for the units do not mean the same in different places and different times. The terms which deal with crime are defined so differently in different states that statistics on crime conditions are often worthless. Although a dollar in 1912 is still a dollar in 1918 yet its purchasing power is quite different—a fact that should be remembered in dealing with statistics on wages and the cost of living.

One may justly inquire whether the statistics have covered sufficient territory. Would a poll of labor leaders around New York City be sufficient to indicate the attitude of labor leaders throughout the country? Would postal receipts in December be representative of the receipts for any month in the year? Would the average wealth of a small group of men which included John D. Rockefeller, be representative of the average wealth of the men of the country?

2. *Fallacy of accent.* Without literally lying, it is possible to give a false impression. A teacher was needed on very short notice. A telegram was sent to a former employer of the applicant, requesting confidential information regarding the applicant by wire. The former employer sent this reply: "Mr. X—— has superior intelligence, thorough training, and experience." Those are most desirable traits for a teacher; the applicant was hired; the

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[10] Robert Hunt Lyman, *The World Almanac and Book of Facts for 1927*. New York: The New York World, 1927, p. 310.

statements of the recommendation proved to be true but the new man proved to be more-or-less of a scoundrel. The one who made the recommendation knew it and had refused to employ the teacher for a second year; he did not *literally* lie in his recommendation. In a discussion of the possible entrance of the United States into the World Court one speaker so stated, "The United States *could* pay her share of the expenses of the World Court to the Treasurer of the World Court" that the audience got the impression that the United States *would* pay her share to the Treasurer of the World Court.

3. *Ignoring the question.* We ignore the question when we attack the truth or falsity of a proposition by attacking the character, profession, or conduct of its sponsors. An appeal to tradition, prejudice, passion, or sense of humor is not valid reasoning. The wisdom of a policy is not proved conclusively by the beliefs of our much overworked "forefathers." In an intercollegiate debate between the University of Wyoming and "A" College in a neighboring state, the "A" debaters attempted to get the hearers to question the truthfulness and honesty of the Wyoming debaters by references in various forms to "the gentlemen from the state of the Tea Pot Dome Scandal." Simply because a person lives in a state in which a scandal has occurred is no indication that he participated in the graft.

4. *Arguing in a circle.* A speaker argues in a circle when he assumes the truth of some statement and from this statement reaches a conclusion, which he uses then to prove the truth of his first assumption. Such arguments often seem plausible and their coherence is misunderstood for good logic. It is not uncommon for people to argue in a

circle when speaking about the conditions of certain races or groups of people. An employer may point to certain people who have been degraded through oppression to the point that they seem to lack all evidences of intelligence—as the character in Millet's picture, "The Man with the Hoe." He may point to their present condition as proof that they are incapable of education and of refinement and therefore should be kept in the condition of slaves or under sweatshop conditions. First, he makes them degraded through oppression and then he uses their degradation as evidence that they are not fitted for any better life.

5. *Use of question-begging words.* In opening the discussion of the possibility of allowing dancing in a certain college, the chairman said that the meeting had been called to discuss "whether we shall allow harmful dancing to displace our present wholesome social program." In the use of the words *harmful* and *wholesome* he had assumed the truth of the point at issue. One student speaker gave this as the purpose of his speech—"to show that each student should be allowed to take that form of physical exercise *best suited to his needs rather than wasting* his time in the required physical education classes." The italicized words in these illustrations assumed the truth or falsity of a point which was at issue.

6. *A question is not answered by asking another.* In a meeting where the question of compulsory Bible study in the Iowa public schools was being discussed, a person favoring compulsory Bible study simply asked this question—"The school has assumed many of the former duties of the home; why not Bible study?"—and she sat down, thinking she had adequately proved her case.

7. *Mere contradiction is not refutation.* There is a tendency among young speakers and those who lack evidence, merely to contradict in refutation. They attempt to overthrow an argument in this manner, "Opponents say that the entrance of the United States into the League of Nations does not involve us in entangling alliances but we all know this to be untrue." But the opponents "all know" the contrary; the speaker's statement does not overthrow their opinion. One form of mere contradiction without the use of evidence is the appeal to common sense. Every one thinks he has common sense; and opponents usually think of each other as lacking common sense on the subject upon which they disagree. Common sense is a relative term. The author recalls the time when he heard scientific proof that heavier-than-air crafts could never fly and then later *common sense* told us that airplanes could never be used for practical purposes.

SUGGESTED READINGS.

Foster, William Trufant, *Argumentation and Debating.* New York: Houghton Mifflin Company, 1917.

Chapters 2, 3, 4, 5, 6, 7, 8, and 10 give a readable and a much more extensive discussion of the points covered in this chapter. His classification of speech materials does not agree with the one given in this book.[13]

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[13] As a matter of fact there is little agreement concerning the way in which speech materials should be classified. Those interested in comparing classifications might well consult:

A. Craig Baird, *Public Discussion and Debate.* New York: Ginn and Company, Chs. 7, 8, 9.

James M. O'Neill, C. Laycock and R. L. Scales, *Argumentation and Debating.* New York: The Macmillan Company, chs. 6, 7.

Warren C. Shaw, *The Art of Debate.* New York: Allyn and Bacon, pp. 49-104.

Arthur P. Stone and S. L. Garrison, *Essentials of Argument.* New York: Henry Holt and Company, chs. 6, 7.

CHAPTER 8

DELIVERING THE SPEECH

I. A Philosophy of Delivery.
II. Platform Conduct.
III. Voice.

I. A Philosophy of Delivery.

Some years ago a student in an advanced speech class at Northwestern University made a most vivid word picture of the thrilling football game which had recently been played between Northwestern University and the University of Illinois. The student speaker had prepared his speech well and he evidently had the technic of making a word picture seem almost as vivid as the real situation. He had the audience following the ball back and forth down the field, now near the Illinois goal and then near the Northwestern goal. Only a few minutes remained to play; neither team had scored; the crowd was almost hysterical as little by little the Northwestern team was advancing toward the goal. Closer and closer they seemed to be coming to the goal but they had yet two yards to go and only thirty seconds of play left; the center snapped the ball to the quarter back, he . . . quickly the speaker shot the question, "How many of you are leaning forward?" The audience gasped; it found that it had been leaning forward as though trying to help push that ball across the line. The student speaker then pointed out that their reaction was due to empathy.[1]

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[1] The student should review the discussion of empathy on pages 41-42.

Would this student speaker have gotten this remarkable response, had he not been thoroughly alive in every muscle and keenly responsive himself to the tense situation which he was describing in such an effectively dramatic manner? Suppose he had stood perfectly at ease as he made his description. His audience would have remained quite calm also. Or suppose his pronunciation had amused the hearers, or his enunciation had been so indistinct that his hearers had difficulty in getting his words, or his actions had been conspicuous because they were awkward or over graceful, the speaker could not have gotten the response which he did succeed in getting.

Because of empathy, the matter of delivery is important. If the speaker is indifferent in his manner, the audience will be the same. The hearers tend to respond to the speaker's ideas in the manner in which he himself responds. A good, keen, wide-awake, enthusiastic, direct, forceful manner of speaking is essential in getting any great response from an audience.

Not only does the manner of delivery affect the audience but it affects the speaker himself. There is an element of good psychology in whistling to keep up one's courage. Notice how a good, erect posture, a lively step, deep breathing, a cheerful countenance will affect one's mood for the better. On the other hand, a repression of one's activities will affect one's thinking.

Speaking is a matter of the entire body and not simply a matter of vocalization. Our meanings and our emotional attitudes toward our ideas are shown in our total bodily reaction. If, on the platform, we do not speak with our whole body as we do under normal conditions, our speaking is not effective either in expression or impression.

Man does not notice the animation and the frequency of his gestures in natural surroundings; therefore often does not realize the importance of physical action in his speaking. But put him in an unusual situation—say upon a platform for an address—and he becomes self-conscious; he represses his action and is puzzled to find that in turn this tends to repress his thinking. The matter of good delivery is, therefore, important both because of its effect upon the speaker and upon the hearers.

II. PLATFORM CONDUCT.

Gestures should not be noticeable. Gesturing is quite natural. If one will observe people engaged in an interesting conversation he will notice that they gesture much. To inhibit gestures inhibits the natural expression of thought. The public speaker should learn to gesture. The term *learn* is used advisedly; people do not need to learn to gesture in ordinary circumstances but when these same people get into a public speaking situation they become self-conscious and therefore do have to *learn* to gesture in the new situation. Gesturing cannot be taught effectively by means of the printed page; the young speaker needs the personal instruction of a teacher with sane ideas on the subject.

The purpose of gesturing is to aid the thought. Whenever gestures call attention to themselves they are detracting attention from the thought and are thus harmful. Gestures call attention to themselves either because they are (a) too graceful, or (b) too awkward. No one is ever troubled with too graceful gestures (unless he has studied "elocution") so we shall limit ourselves to a discussion of too awkward gestures.

The nature of gesturing which aids the thought, varies in different countries. Gesturing that would be unnoticed in France might attract attention in the United States; gesturing that would be unnoticed in this country might excite comment in Spain. Gestures which do not attract attention to themselves in this country are made with the shoulder as the pivot. The faults with most gestures are that the elbow or wrist is used as the pivot and that they are not made forcefully enough. Because the inexperienced speaker is self-conscious he fears that his gesture will be noticed and therefore he inhibits it, thus making it noticeable when it would have been unnoticed had he made it with more energy.

It might be well to call attention to the fact that pounding the desk has simply gone out of style in gesturing. There is nothing particularly wrong with pounding the desk as long as the speaker does not injure his hand in the pounding, but it is wise to avoid it as this manner of gesturing calls attention to itself. It has gone out of style—just as have hoop skirts.

Mental and Emotional Preparation for Speaking. Suppose that as the time approaches for a lecture, the speaker feels indifferent toward his subject, although ordinarily he is keenly interested in it. What is he to do? We know that a speaker ought to feel interested in his subject, yet here the speaker is, near the time when the talk must be given, and yet he does not care whether the United States ever joins the League of Nations, or whether child labor laws are ever enacted, or whether every cloud does have a silver lining—or whatever the purpose of his address may be. One of the best things he can do if the time for the lecture is near at hand is to go over that part of his lecture which ordinarily affects him the most, that part which most arouses his indignation against the evil, or most inspires him when he presents the lecture.

But why does a speaker feel sluggish and indifferent at times upon a subject upon which his soul is afire ordinarily? This sluggishness is due usually either to lack of sleep or to lack of exercise. If it is due to lack of exercise, the speaker should take some setting up exercises quite vigorously until his blood tingles through his veins and until his mind is quite alert. The speaker cannot reasonably expect his mind to function at its best if he does not get enough sleep.

But just how should one spend the twenty-four hours just preceding the delivery of some "effort?" An "effort" in speech making for the college student may be an intercollegiate debate or public discussion content. Intercollegiate debaters have found it necessary to get a good night's sleep the night before a debate; it has been found detrimental to stay up late the night before a debate to work on it; in fact, it has been found wise not to work on the debate at all but upon some entirely different subject. If work permits, some form of recreation should be indulged in. Then on the day of the "effort" the speaker might go through his talk once—no more—and then "forget" about it for the remainder of the day. He should keep his mind off the coming occasion and go about his regular work as usual, except that, if possible, he should get a little rest late in the afternoon; this rest should be followed by sufficient exercise to get him thoroughly awake. It is important that he keep his mind off his speech and the speech occasion throughout the day in order that he may feel fresh upon the subject in the evening rather than tired of it as he would feel should he keep thinking of it. A debater will get further in a debate by coming with a refreshed mind than he will by spending the day in additional preparation on the speech. When meal time comes he should eat a normal meal; i. e., normal for him. There is no necessity for the speaker to add to his probably nervous tension by making a great fuss over the approaching occasion. The speaker will feel more normal if he eats a normal meal; a sub-normal meal may result in sub-normal energy. Then just before the speech occasion he should run quickly through the main points of his address, largely to reassure himself that he still has them! In brief, the speaker, in preparation for the delivery of some "effort," should lead a normal life, should go calmly about his regular business, and should not work himself into a state of nervousness and excitability over the approaching event.

Methods of Delivery. The occasion is exceedingly rare when a speaker is justified in reading the manuscript of his address to the audience. When the occasion is of such tremendous importance that the speaker needs to choose his words with great caution, he should memorize his address. The number of good public readers is much smaller than the number of good public speakers.

Usually speeches are given extemporaneously or from memory. As long as the speech is good and is well given, it is immaterial for the hearers which method is used; if both methods were well done, the hearers could not tell which method was used. More speeches are given from memory than the public realizes. Russell Conwell gave his "Acres of Diamonds" over six thousand times; undoubtedly it was "memorized" by the time he had given it five thousand times! Yet it did not sound memorized. A speech "sounds memorized" as the result of either one, or both, of two things: (a) the speaker does not completely realize the significance of what he is saying *when he says it*, and (b) he does not feel keenly that he is conversing with other people.[1] A person may know the meaning of every word he has uttered and know just what the significance of his words were if you should stop him and ask him for this information, yet not have had this *realization* of their meaning *as he delivered them to the audience.* There are slightly different inflections in the voice at the times when the speaker realizes fully and when he does not realize fully the *significance* of the words *as he utters them;* these slightly different inflections cause his speaking to "sound memorized." On the other hand a person may be realizing the significance of what he is saying; in fact he may be thinking deeply and speaking extemporaneously, but not be consciously communicating with his hearers; he may just be thinking out loud. If the speaker has his material well memorized and has a complete realization of the significance of his statements as he makes them and if he is keenly conscious of speaking to other human beings, his speaking will not sound memorized. Most memorized speeches by inexperienced speakers sound memorized because the speaker does not have them memorized well enough. When the talk is not thoroughly memorized the speaker has to give some attention to recalling the phraseology of what he has prepared rather than giving all his attention to the significant expression of what he has to say.

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[1] James A. Winans, *Public Speaking.* New York: The Century Company, 1925, p. 31.

Naturally, most of us have as the ideal, extemporaneous speaking. Extemporaneous speaking does not mean unprepared speaking. Unprepared speeches are impromptu speeches. In fact, to give a good extemporaneous speech requires more work on the part of a young speaker than to give a memorized talk. One has to know more about a subject to give a good extemporaneous talk upon it than to give a memorized talk. To give an extemporaneous talk, one has to know enough to be able to give a good talk even though he does not recall all he knows about the subject as he speaks, while the memorized speech may contain all the speaker knows about the subject. Extemporaneous speaking requires the ability to choose the right word quickly—an ability not possessed by most young speakers. Because of this lack of ability to express himself well, the young speaker should always write his speeches—whether he expects to memorize them or not. Writing his addresses will increase his speaking vocabulary and improve his speaking diction.

In reply to the young speaker's question—Should I memorize my speeches or give them extemporaneously?—the audience replies—"we do not care how you give them; all we are interested in is a good speech, well delivered."

Be attentive to other speakers. When a speaker is one of a number of speakers he should be attentive to those who speak before him. He should avoid indifference to any preliminaries. Indifference may give people the impression that he thinks he is the "whole show"; he may be but people do not like to have anyone show that he knows that he is "IT".

Address the chair before speaking. As the speaker is seated on the platform before his introduction he should be sure that his sitting posture is not slouchy. When introduced by the chairman, the speaker should arise from his chair, acknowledge the chairman, walk directly to the place near the front of the platform from which he expects to speak, and recognize the audience. The chairman is recognized by saying, "Mr. Chairman," or "Madam Chairman,"—or "Mr. President," or "Madam President." A woman chairman is addressed as "Madam" whether married or not. In recognizing the chairman, the speaker should say "Mr. Chairman" as though he means to recognize the chairman and as though he is not ashamed to recognize the chairman in public. Some speakers are so rude as to mumble out "Misr. Sherman" in a lifeless manner as they step toward the front of the platform. The first words which the audience hears the speaker utter are those in recognition of the chairman; the speaker should be sure that these first words give the impression that he is a thoroughly alive, wide-awake, business-like person.

Do not be in a rush to begin to speak. There is no necessity for giving the audience the impression that the speaker is nervous and lacks self-control by rushing at them and by beginning to speak before he gets to the front of the platform. The audience is recognized by saying in a cordial, wide-awake manner, "Ladies and Gentlemen," "Friends," "Fellow Students," "Colleagues," "Fellow Americans," or any other term which applies. After acknowledging the audience it is usually well to pause. This pause causes the people to center their attention on the speaker; they await his first word; it gives time for applause to subside, and for people to settle into their seats (people usually do this when a speaker begins). Of course, this pause can be overdone and thus give the impression that the speaker is confused. At times it is overdone by speakers—more often by musicians—who wait quite some time after their introduction until *all* late comers are seated and everything is perfectly quiet. It is often true that audiences are not easily won after they have been scolded and "taught their lesson."

Look at the audience when speaking. What do you think of the person who cannot look you in the eye when he talks to you? The audience has the same opinion of the public speaker who cannot look at them. He gives the impression that he is weak, that he is afraid; people do not like weak leaders and for the time being, at least, the public speaker is a leader.

The speaker should not look at any one person or group of persons constantly throughout his talk; people do not like to be made conspicuous by being the object of the speaker's constant gaze. Debaters sometimes make the mistake of centering all their attention on the judge; he does not like to be made to feel so conspicuous. Of course, when the speaker wishes some one person to be sure to get a particular point he should look that person in the eye; this forces the person to listen to him. Although the speaker should not look at any one group throughout his entire talk, he should not allow his eyes to shift about constantly.

The public speaker needs to see the faces of his hearers. For this reason he should not speak behind strong footlights to a darkened auditorium. Should hats obstruct the speaker's view, the speaker should tactfully request that they be removed. His request will arouse resentment if he is not evidently good-natured about it.

Do not take a stiff, strained position upon the platform. There is no one position which is the correct position. It is more important that the speaker have poise upon the platform than it is that he take any particular position. The speaker should not lean on the desk for support; he should give the impression that he is strong enough to stand up without support. The speaker should stand erectly as one who respects himself and expects others to do the same.

Do not pace the platform restlessly; it gets on the nerves of the audience. There is a place for movement upon the platform. A few steps to one side or the other aid the speaker in setting off the various phases of his topic. Moving upon the platform corresponds in public speaking to indentation in written discourse; it should mark a transition in thought. Indentations help keep the written page from looking monotonous; occasional movements upon the platform keep the speaker's position from becoming monotonous. Both indentations in writing and movements in speaking can be overdone.

Do not say "Thank you" at the end of an address. Many young speakers say "Thank you" in a quick meaningless way at the end of their address. They use these words, not because they mean them, but because they have come to the end of their address and are somewhat embarrassed about quitting. If the speaker has made a good talk, there is no reason why he should thank the audience; he is the one who has done the work; they have merely listened; ordinarily, if anyone should say "thank you," it is the audience. On occasions, however, when there is some reason for thanking the audience, it should be done in other words than "thank you" since these words have been used so often that they have become meaningless at the end of a speech. The speaker should express his thanks in a simple, straightforward, sincere manner in terms which have not become meaningless and trite under the circumstances.

What to do in emergencies. Of all times when a public speaker needs to be calm and quick in his thinking it is in some such emergency as a fire or storm. Great excitement may hasten the beginning of a panic. Even when haste is necessary as in the case of a fire, the public speaker may be able to suggest through his own actions that the situation is not immediately dangerous—even though it is—and get the crowd to leave quickly in an orderly manner rather than throwing it into a state of panic and causing everyone to attempt to rush out and thus really make the exit slower.

But fortunately the public speaker is seldom confronted with such an emergency as a fire. The "emergencies" which he faces come more frequently in the form of babies, little boys on the front row, and lapses of memory. Of course, the speaker who addresses a college audience, conferences and conventions of various kinds is not bothered with the problem of crying babies, but many preachers and popular lecturers do have to meet it. Although everybody in the audience may be disturbed by the crying of some baby and may wish that the mother or father would take it from the auditorium, there is something about human nature that causes us to resent the request of a speaker that a baby be taken from the hall, unless that request is made most tactfully and in an exceedingly kindly manner. There is hardly anything which a speaker can do which will make an audience "freeze up" on a speaker more quickly than a brusque request that a baby be taken from the hall. Even when the speaker does make the request in a tactful, kindly manner, he should not simply stand on the platform without saying anything while he waits until the mother has gotten the baby out. This usually embarrasses the mother greatly, arouses the sympathy of the audience for her, and works against the speaker. While the mother is taking the infant from the room it is true that the baby will receive the attention of the audience so that what the speaker says will be lost, but rather than say nothing, he will find it wise to fill the time with some sort of remarks, possibly kindly and humorous ones which will tend to ease the situation. Ordinarily the best policy for the young speaker to pursue is simply to speak louder as the baby offers more and more competition, keep good-natured about the situation, and pray silently that the youngster will soon stop crying or be removed from the hall.

The young speaker faces an emergency when he forgets. He should not advertise the fact that he has forgotten by looking suddenly toward the heavens with a puzzled look on his face. He can often conceal his lapse of memory by taking a few steps to one side or the other of the platform as he does some quick thinking. Under such circumstances some speakers seem to be seized suddenly by a slight coughing spell! Of course a speaker cannot keep pacing back and forth for some time or coughing indefinitely! Should he not be able to recall his next idea he might as well smile good naturedly about it and pass on to some other phase of the subject. The pause for the idea is usually not nearly as long as it seems to the speaker. Upon one occasion while speaking in Congress, Representative Burgess, of Rhode Island, during an emphatic pause in his speech, looked straight into the eye of his opponent on the floor, pointed his finger directly at him and held this threatening attitude for some little time. After the debate was over one of Burgess' friends who had been greatly impressed by his speech told Burgess, "That pause was terrible." "To no one so terrible as to me," replied Burgess, "for I couldn't think of anything to say."

Clothes. If the speaker desires the audience to think of him as being intelligent, careful and dependable, he should see to it that his clothes do not give a first impression to the contrary. The speaker should avoid eccentricities of dress, ostentatious and flashy clothes, if he wishes people to think of him as a person of some dignity and mental strength. Slovenly dress does not necessarily indicate slovenly thinking but it does give an unfavorable first impression. The speaker should dress in such a manner that his clothes are not conspicuous for the occasion; a man who is explaining and demonstrating the operation of newly installed factory machinery would probably be dressed most suitably for the occasion in overalls.

III. VOICE.

Speed. The speaker should talk ordinarily at a moderate rate of speed. No definite number of words per minute can be established as the moderate rate of speed, for it varies with different individuals. A friend who will be honest with you, can help you most in determining whether you speak too slowly or too rapidly. In general, material of tremendous significance and deep in thought needs to be spoken relatively slowly in order that the hearers may have time to grasp its meaning and significance. One often hears people who have had considerable difficulty in working out the meaning of a bit of written material, read this same material to others quite rapidly.

Force. The speaker needs to talk with enough energy that the members of the audience can hear him easily *without listening.* By this, we mean that the members of the audience should not be conscious of the fact that they have to *listen* to the speaker in order to be able to hear and understand him. When the hearers have to do this, they are using energy in just the mechanical business of hearing the speaker's voice; this drain on their energy may tire them to the point where they lose interest. While talking the speaker should have in mind the people in the rear of the auditorium; he should also recognize the fact that some of those people in the back row may be slightly deaf!

The carrying power of the voice does not depend entirely upon the loudness with which one speaks. It depends quite as much upon distinct enunciation. The speaker who is not heard well by those in the rear of the auditorium should take greater care to enunciate distinctly. Most of us are jaw and lip lazy; oftentimes it is more jaw and lip activity which is needed rather than additional lung power.

Life. The bane of the beginning speaker is lack of life in his voice. The same young fellow who talks with such life in his voice when on the campus and in a "session" with his fellows, stands on the platform and talks as though he were speaking from the dead. A speaker cannot get an audience enthusiastic over something in which he does not show enthusiasm himself. Rather than having less life, less enthusiasm, less variety in his voice than when talking to a few friends in his room, the speaker before an audience needs more life.

There are many reasons for the lack of life in the voices of young speakers; one of the most important reasons is indifference; another reason is the failure of the young speaker to feel deeply that his speaking to an audience is a matter of conversation. The public speaker needs life in his voice just as much as the same individual does when asking for a date or in telling the fellows about the basket ball game. Lack of life in the voice indicates and causes boredom in both the conversation at the social affair and the conversation of the public speaker with his hearers.

SUGGESTED READING

Charles H. Woolbert, *The Fundamentals of Speech.* New York: Harper and Brothers, 1927.

APPENDIX A.

SPEECH COURSE MATERIALS

To the Instructor:

The manner in which the material in this book has been used in actual practice, may be of interest to some and for that reason there is given in the following pages an outline of a course in which this book was used as the textbook. Of course, this is not the only way in which the material may be used; neither is it presumed that it is necessarily the best way to make use of this book.

You will notice that attention is given at the beginning of the suggested course to the very important matter of making a good impression by a distinct, straightforward, wide-awake manner of speaking. The program, as indicated below, is sometimes changed in order to include some work on gesture and the use of some memorized material for special training in delivery. After three rounds of speeches in which emphasis is placed upon delivery, outlining and the use of sound and adequate evidence is taken up in experiments four and six. Between experiments four and six is inserted another round of speeches in which emphasis is placed upon certain phases of delivery. After two strenuous rounds of speeches in which straight thinking and the use of evidence receive special attention, the emphasis is placed upon the important matter of making speeches intensely interesting—a necessary trait of the most effective speaking. Following two rounds of such addresses which stimulate the students' imaginations, the matter of persuasion receives major consideration.

Of course, all elements that enter into good speech making receive consideration in the criticism of every speech.

Obviously a "lesson" as indicated in the following outline, does not refer to an assignment for one meeting of the class; one "lesson" may occupy a number of class meetings. Neither is one lesson necessarily completed before the next is begun. In fact, in some instances it has been found wise to interrupt one lesson in order to complete another. For instance, as soon as one class hour has been devoted to Experiment 3, it has been found wise to take up and complete the textbook work assigned in lesson VII. After this textbook work has been completed, Experiment 3 is resumed. In this manner those students who perform Experiment 3 at the first class hour will not be handicapped in their preparation for Experiment 4 which requires a knowledge of the information given in Lesson VII.

At times some experiments have been omitted entirely; at other times, experiments of an entirely different nature have been substituted for those listed here. Naturally the nature of the experiments vary with the classes, and the length of speeches vary with the size of the class and the number of class meetings during the year.

PART I.

ASSIGNMENTS

Lesson I.

1. Introduction to Part I (Pages 3-10)—"Why understand human nature?"
2. Introduction to Part II (Pages 161-171)—"Values of the speech course."

3. Short talk (not over two minutes) on any subject in which you are interested. The real purpose of this exercise is to give you experience in speaking before an audience.

Lesson II.

1. Chapter 5—"What is public speaking?"
2. Parts I and II of Chapter I (Pages 11-22)—"The basis of human nature; structure of the nervous system; basis of inherited behavior."

Lesson III.

1. Parts III and IV of Chapter I (Pages 22-30)—"The basis of human nature; basis of acquired behavior; basis of emotion."
2. Chapter 8—"Delivering the speech."

Lesson IV.

1. Experiment 1.

Lesson V.

1. Experiment 2—Expository talk; concrete.

Lesson VI.

1. Experiment 3—Expository talk; abstract.

Lesson VII.

1. Part II of Chapter 6 (Pages 216-233)—"Gathering the material."
2. Exercises on the use of the library—pages 231-233. (Exercise I to be written.)
3. Pages 234-253—"Constructing the speech; general suggestions; topical outlines; formal and informal logical outlines."
4. Part IV of Chapter 7 (Pages 266-282)—"Speech materials; evidence; reasoning; common errors in the use of speech materials."

Lesson VIII.
  1. Experiment 4—First argumentative talk.
Lesson IX.
  1. Experiment 5—Story.
Lesson X.
  1. Experiment 6—Second argumentative talk.
Lesson XI.
  1. Chapter 2—"Getting the attention of human beings."
  2. Part III of Chapter 7 (Pages 261-266)—"Constructing the speech; qualities of style."
Lesson XII.
  1. Part I of Chapter 6 (Pages 179-216)—"Choosing the subject."
Lesson XIII.
  1. Experiment 7—Popular lecture.
Lesson XIV.
  1. Chapter 3—"Why human beings differ."
Lesson XV.
  1. Experiment 8—Inspirational talk.
Lesson XVI.
  1. Pages 91-155—"Psychological technic for influencing human beings; crowd-making; suggestion; rewards; special elements of persuasion for those somewhat in sympathy with the speaker's purpose."
Lesson XVII.
  1. Experiment 9—Persuasive talk (to hearers somewhat sympathetic toward your purpose).
Lesson XVIII.
  1. Pages 141-155—"Special elements of persuasion for those unsympathetic toward the speaker's purpose."

2. Pages 253-259—"The rhetorical outline."

Lesson XIX.

1. Experiment 10—Persuasive talk (to hearers who are decidedly unsympathetic toward your purpose).

Lesson XX.

1. Special individual problems.

PART II.

EXPERIMENTS IN PUBLIC SPEAKING

Below are given directions for the preparation of public speaking experiments suitable for a college course in speech making.

EXPERIMENT I

(Time—4 minutes)

Give a talk upon any subject in which you are greatly interested. Make the talk interesting; make it so interesting that your audience will want to hear you again.

The real purpose of this experiment is to give you experience in standing before people and addressing them. Be sure that you make a good impression (Read again pages 31-35); stand erectly; speak fluently; put on a bold front. Even though the knees may shake and the mouth may become dry, do not let that affect your speaking; the audience *cannot* see that your mouth is dry and they *will not* see that your knees are shaking.

Practice this talk in the room in which you will give it, if possible. If this is not possible, practice giving it *aloud* in a large room. As you practice, imagine that you are speaking before an audience and in case of difficulty (such as failure to think of the word you want) do exactly what you would do if before an audience. Do not be afraid to pause in order to have time to think of the word which expresses your idea exactly. Pauses may seem long to you which will not be noticed by the audience.

By all means practice your talk *aloud*. If you practice giving it silently, the sound of your own voice (which is a new element in the situation) may confuse you when you give it before the audience. Your own voice may confuse your thinking just as you might be confused by any other voice.

Talk upon any subject which interests you and which you think you can make interesting to others. If you have any difficulty in selecting a subject, consult the short list of topics below. They may suggest something to you.

"The best story I ever heard."

Make us enjoy it as much as you did.

"My hobby."

Attempt to get us interested in it by telling us some interesting things you have learned about it.

"Boneheads I have made."

Let folks see that you can laugh at yourself—that you are a "good sport."

"Birds I would like to shoot."

The author of this book hopes he is not one of them.

"How —————— is made."

Do not bore your audience with cake recipes unless you are talking to a group of cooks or prospective cooks and then not until you have passed around a sample to make them interested in hearing the recipe! Select something commonly known and give the audience specific information about it which is not commonly known.

EXPERIMENT II

(Time—5 minutes)

Expository or descriptive talk: concrete. Explain something concrete—something that you can see. You will find this talk hard to motivate. The hearers will not be interested in a description of the ear just because you wish to describe it, nor will they be interested just because you tell them that "all of us have ears so we ought to be interested in hearing a description of one." But because it is hard to motivate an expository talk, the speaker is not excused from the necessity of doing it. Oftentimes the mere use of charts or models will arouse the curiosity of the audience as to what the speaker is going to do; then if he talks and acts in a wide-awake, enthusiastic manner he can keep the interest of the hearers in his subject even though the information may not appear to be of any great, immediate value to them.

The speaker will find it a great help to have charts, maps, diagrams, pictures, or working models of the thing which he is going to talk about. It will aid both in making his explanation clear and in getting attention.

Good talks have been made on:

"The Construction of the Ear."

> Do not attempt this unless you can get a large model of the ear which will give the audience a clear-cut picture of the parts of the inner ear and how they work. Practice your demonstration so that you can make it smoothly.

"The Making of Paper."

Do not attempt this unless you have been through a paper mill and unless you can get samples of paper in the various stages of its making and pictures of the machines used in its manufacture. People are already familiar with "generalities" on the subject; viz., that paper is made mostly from wood pulp or rags, treated with chemicals, etc.

"The Spirits of Spiritualists."

Give the audience the inside information on how mediums make the spirits of the dead return to communicate with friends at so many dollars per visit.

"Pasteurization of Milk."

Do not just tell us that the milk is heated to a certain temperature for a certain length of time; give us a clear picture of the machinery used in the process from the time the milk is received from the "contented cows" until it is ready to be delivered.

What did you do last summer? What do you know most about? Are there not some phases of it which may be explained? Of course, it may seem commonplace to you, but possibly most of your audience have not done that kind of work.

EXPERIMENT III

(Time—6 minutes)

Expository or descriptive talk: abstract. Be sure that you choose an *abstract* subject. What is an abstraction? After you decide upon the subject, this factor should be considered as you prepare your talk: an abstraction can be understood only when it is stated in the concrete; *i.e.*, we cannot think in the abstract until we first think in the concrete. How did man get the word—or idea—*love?* The abstraction did not come to mankind from nothing. Man saw a mother doing hard work and sacrificing for her son; man saw the husband doing things which in themselves must have given him no pleasure, but he was doing them for his good wife—and man called the thing which made these people do these things—*love*—an abstraction. But he did not get the abstract idea, or coin the word until he had seen it in the concrete. In giving this talk you will need to follow much the same process: give illustrations to explain your abstraction. Beware of attempting to explain one abstraction by another abstraction.

Good talks have been made on:

"Sound, or How We Hear."

This is not a description of the construction of the ear but an explanation of why the vibrations which strike our eardrum mean something to us.

"The Law of Diminishing Returns."

Use the blackboard or charts to help make this clear.

"Broad-mindedness."

Do not use other general terms to define it; the other general terms and abstractions need definitions as well as *broad-mindedness.* Make your definition clear by illustration. Does *broad-mindedness* not mean *indifference* at times? Do we not occasionally excuse our failure to stand up for our principles with the statement that we are broad-minded, when the truth is we lack the necessary backbone to defend them? Is there any difference between broad-mindedness and lack of courage to defend our convictions?

"100% Americanism."

"Thinking."
"Success."
"Personality."
"Intelligence."

EXPERIMENT IV

(Time—9 minutes)

Argumentative talk—upon some subject upon which there is not intense, general prejudice. Avoid such subjects as prohibition, evolution, Ku Klux Klan, and other religious and political subjects upon which most people have a fixed, and deeply prejudiced opinion; talks will be made upon such subjects in experiment 10. Choose a subject upon which a logical presentation of sound evidence would ordinarily be sufficient to induce belief—in other words a subject which does not come too close home to the pocket book and deep sentiments of the hearers.

Make a thorough study of the question so that you are prepared to answer questions about any phase of the subject. Prepare an informal logical outline of a speech (in accordance with the directions in chapter 7) which defends your attitude on the question. Since you have only a few minutes to speak, it will be impossible for you to speak upon every phase of your question. For your class talk, select one or two minor "points" and develop them *fully;* prove to us that you are undoubtedly right on these points. We will understand that these few points do not prove the case and that time does not permit you to attempt to prove the whole case, but cover *thoroughly* those points which you do take up. Test every bit of evidence which you use by the tests suggested in chapter 7, do not leave a single weak point in the chain of evidence for an opponent to attack. After you have completed this talk you will be subject to questions about any phase of your topic; be prepared with the information necessary to answer these questions. When you answer, reply in a direct, positive manner that indicates that you know exactly how to meet the situation and that you are prepared to meet it. Retain the confidence of your hearers by appearing to be a master of the situation.

There are so many debatable questions and almost everyone is interested in so many of them that a suggested list of debatable propositions is hardly necessary. Those who may desire to consult such a list may find one in each of the books listed below:

A. Craig Baird, *Public Discussion and Debate.* pp. 359-361.
George R. Collins and J. S. Morris, *Persuasion and Debate.* pp. 246-249.
William T. Foster, *Argumentation and Debating.* pp. 447-463.
Warren C. Shaw, *The Art of Debate.* pp. 417-421.

EXPERIMENT V

(Time—9 minutes)

Either (a) tell a story, or (b) make a speech, on any subject you like, in which a story, or other illustration, plays a prominent part in making the point.

If you elect to tell a story, tell one which is worth listening to and which is worth taking considerable time to prepare well, one which you will be able to use outside the class. Choose a story which contains conversation by two or more characters. Tell the story in such a way that the audience can distinguish the characters without your repetition of "John says," "Henry says," "John says," etc. *Suggest* the attitudes, eccentricities—if any—and emotions of the characters; remember that you are not an actor so do not "act out" the story, merely suggest. Your instructor will illustrate what this means. Be especially wide awake while telling the story; be enthusiastic about it; if you are not enthusiastic about the story as you tell it, you cannot expect your audience to be.

There are numerous collections of short stories available in every library. If the story takes more than the time allowed for the telling of it, you will have to "cut" it or condense it so that you can complete the story within the time allowed; it would be discourteous to your audience to start a story which you do not finish.

EXPERIMENT VI

Time:

Constructive Argument . . . 8 minutes
Refutation . . . . 3 minutes

The second argumentative talk. This talk will be of the same general nature as the one in experiment 4. In this series of talks two speakers will talk upon the same subject; one on the affirmative and the other on the negative side of the question. Each speaker will outline the entire case for his side of the question but because of the time allowed for these talks will be limited, speak upon but a limited phase of the case.

After both speakers have presented their arguments, each speaker will be allowed three minutes to point out the fallacies in the other's reasoning and the weaknesses of his opponent's evidence. He will attempt to overthrow his opponent's arguments. In attempting to overthrow the opponent's arguments, the speaker should not attack minor points or some illustration used by his opponent, but should restate the principal argument advanced by his opponent and then give evidence which will overthrow it. Avoid the "Common errors in the use of speech materials" enumerated and discussed in chapter 7.

Below are given questions which seem to be of interest and worthy of study at the time at which this list is made. Timely questions naturally differ at different times.

1. Should the direct primary law be repealed?
2. Should intercollegiate athletics, as at present conducted, be abolished?
3. Does capital punishment deter crime?
4. Should capital punishment be abolished?
5. Would it be wise to grant Congress power to enact child labor laws?
6. Would it be wise to grant Congress power to enact uniform marriage and divorce laws?
7. Should the proposed federal department of education be established?
8. Should a three-fourths decision in jury trials be sufficient for conviction?
9. Have the activities of the Ku Klux Klan been, on the whole, beneficial to the country?
10. Should compulsory military training in colleges be allowed?
11. Should the United States grant the Philippines their independence within the next five years?
12. Are social fraternities detrimental to the best interests of the academic world?

13. Should strikes be permitted in essential industries? (Define essential industries.)
14. Should the government own and operate the railroads?
15. Should the government own and operate the coal mines?
16. Should the Japanese exclusion provision of our Immigration Law be repealed?
17. Is the closed shop justifiable? (Define type of closed shop.)
18. Should the United States adopt the parliamentary system of government?
19. Should intercollegiate activities be abolished?
20. Is pacifism practical? (Define terms.)
21. Should the United States recognize Soviet Russia?
22. Should the United States enter the League of Nations?
23. Should the censorship of moving pictures be abolished?
24. Would the election of the Republican candidate for the presidency be for the best interests of the country?
25. Should the United States government protect American private investments in foreign countries?
26. Should trial by jury be abolished?
27. Should a sentence of life imprisonment be given upon the fourth conviction for a felony?

EXPERIMENT VII

(Time—10 minutes)

Popular lecture such as might be given on a lyceum, Chautauqua, or university extension course. Talk on some subject that is worth talking about; have a serious purpose; but attempt to accomplish your purpose in an exceedingly interesting or entertaining way. Let your aim be higher than mere entertainment. Make your speech concrete; i.e., give many interesting illustrations of your "points"; express yourself fluently in excellent English. Get an attractive title for your speech; one which will secure interest in hearing you the moment the title is announced. *Read again the discussion on the popular lecture in Chapter 6.* See how rather commonplace ideas are made interesting and impressive in Russell Conwell's "Acres of Diamonds," and Robert Burdette's "The Rise and Fall of the Mustache." Good popular lectures have been given by college students in public speaking classes on:

"Heart Failure."

Worth-while information, vividly presented by a student who was preparing to be a doctor. A "popular" presentation of technical material.

"Are dumb animals dumb?"

Unusual, interesting information about traits of common animals.

"Chalk; its uses."

A chemistry student who was the son of a manufacturer of toilet preparations gave us inside information on the content of many high-priced toilet articles. The idea which he attempted to get across without expressing it in so many words, was—Don't take advertisements *too* seriously.

"Solidified Sunshine."

By a chemistry student.

"Fun of Being a Fat Man."

Humorous stories with a plea (not too obviously expressed) that we not constantly remind the fat man that he is fat.

"Confessions of an Undergraduate."

By a sophomore who made some humorous observations on our educational system which were worth listening to and were worth serious study.

"Persons Who Impressed Me."

Interesting observations on human nature by a student who was a canvasser during his vacations.

"The Romance of Alcohol."

A chemistry student entertained us while giving us worth-while information about alcohol.

"The Little Kernel."

An entertaining, non-technical discussion of the many uses of corn.

"Geography and Literature."

A major in geography showed us that geography was not concerned only with the location of places.

"Ten Fools; by one of them."

A psychology and philosophy major discussed human nature.

"We Hurrying Americans."

Humorous observations on phases of American life which made us think.

"Wine, Worms and Sheep."

An inspirational lecture on the value of high ideals. The speaker drew most of his illustrations from the life of that great scientist, Louis Pasteur.

EXPERIMENT VIII

(Time—9 minutes)

An inspirational talk on some person, living or dead, who has interested or impressed you. This talk should not be a biography. Select some trait or traits of character or personality and show how these were developed or show their influence upon others; do this in such a way that your talk will be suggestive to your hearers as to methods of conduct to follow (or to avoid), but do it in such a way that it does not seem "preachy." To make a speech of this type requires more information about a man than is given about him in an encyclopedia; human interest stories, not usually given in short biographies, are required. Do not use the well known stories about the honesty of Abraham Lincoln or the truthfulness of George Washington. It is not necessary that the person you use to illustrate your point be a well known person. In fact, it might be well to avoid the use of great men for illustrative material as they seem too far removed and above the life which most of us live to be very effective guides for the conduct of those of us who are not great and who seem to live in commonplace surroundings. In fact, the best talk of this type which I have ever heard, used for illustrative material the experiences of a poor Ohio farmer who lived on a poor farm surrounded by poor neighbors, a man entirely unknown a few miles away from his home. The second best talk of this type which I ever heard dealt with the life of a elderly college professor whose professional reputation was limited to his own college campus. The third best talk, dealt with Alexander Hamilton. It is not necessary to use a famous man or woman to illustrate your point. Do not make it appear that your chief purpose is to tell your audience about the person, but rather choose to make some point which you illustrate by the experiences of some person. The following have been the subjects of excellent class talks:

"Kent S. Cooper."

While ostensibly a talk on the general manager of the Associated Press, it really was a most effective talk upon this theme: Overcome difficulties; don't use them as excuses.

"Dreams and Dreamers."

A plea for more leisure made under the guise of showing how the world has benefited from people whom go-getters have called *dreamers.*

"George W. Spenceley."

An inspirational talk to prospective teachers on good methods of teaching. The speaker told of her most interesting teacher, who not only taught his subject well but also a wholesome philosophy of life.

"Charles Steinmetz."

A talk against racial prejudice.

"Common Clay."

The talk about the poor farmer mentioned above. Inspirational. Showed the value of the common man to our country.

"The Old Deacon."

Similar to "Common Clay."

"Louis Pasteur."

An inspirational talk on the value of perseverance.

"Duty and Public Respect."

The speaker attempted to show that the man of high ideals who does what he honestly believes to be his duty will be respected even by people who differ from him. Illustrative material from the life of Robert E. Lee.

"Hard Work."

A talk which showed the place of hard work in the life of a genius. Showed that genius consists more of hard work and less of "inspiration" than we commonly believe. One speaker illustrated this theme by the life of Burbank; another, by the life of Russell Conwell.

"Make Up Your Mind."

A bit of semi-humorous philosophizing about the folly of taking much time to make decisions. For illustrative material, the speaker used incidents in the life of a kindly, elderly woman in his home town. Her over serious attitude toward making decisions on insignificant matters finally caused her death!

"She Impressed Me!"

An eulogy of a grammar grade teacher who gave the speaker the first real hard spanking he had ever had; he said, "it almost made a man of me." The speaker's real purpose was to question the psychology of "no corporal punishment" rules in the public schools and "new fangled" educational ideas in general.

EXPERIMENT IX

(Time—10 minutes)

A persuasive talk in which you speak to hearers who are somewhat sympathetic toward your purpose; *i.e.*, talk upon some proposition the truth of which will be acknowledged by your hearers but upon which they are doing nothing. We all know that we ought to do some things which we are not doing. Select one of these things and get us to do it. For instance, I know that lack of exercise is bad for my health; I do not for one moment think that my work or pleasure is more important than my health, yet I do not take the exercise which I know I ought to take; make a talk that will get me out to take the proper amount of exercise. Many people realize that they ought to *take* their children to Sunday School, not merely to *send* them, but many of them just *send* the children anyhow; the speaker should try to influence them to go to Sunday School. The speaker should keep in mind the fact that his hearers do not need to be convinced of the truth of his proposition so much as they need to be *impressed* with the necessity of action. This requires the use of vivid, concrete illustrations and the use of action-producing stimuli. Beware of generalities; they never save many souls. Read again the discussion of "Special Elements of Persuasion for Those Somewhat in Sympathy with the Speaker's Purpose" in section IV of Chapter 4. The talks listed below illustrate this type of speaking.

In Ray K. Immel's *The Delivery of a Speech.*
  Ott, "Sour Grapes."
In Homer D. Lindgren's *Modern Speeches.*
  V. H. Stone, "The Thoroughbred."
  Bruce Barton, "Which Knew Not Joseph."
  John R. Mott, "Boyhood, the Greatest Asset of Any Nation."
  Wm. C. Redfield, "Get Facts; Look Far; Think Through."
  J. C. Cropsey, "Responsibilities of Citizenship."

Roe Fulkerson, "Dollar Chasing."

Good talks have been made by students in public speaking classes on these subjects:

"Helen Keller."

Without in the least giving the impression that she was "preaching" to us, the speaker so vividly portrayed the handicaps and accomplishments of Helen Keller that nearly every hearer felt "cheap" about his accomplishments and resolved to make more of his opportunities. It was an excellent talk on—Overcome difficulties; don't use them as excuses.

"Catching 'Em Early."

A pre-medic student urged regular medical examinations in the public schools. He made the need seem urgent by vivid illustrations and then presented a practical plan for giving this regular examination.

"The Inclusive Love of Jesus."

A sophomore made this inclusive love seem real; a good talk on the brotherhood of man; an attempt to influence conduct on the race problem.

"Experience is a Dear Teacher, but Fools will Learn from No Other."

Tried to *impress* the hearers with the folly of gambling. Showed how one cannot beat the other fellow's game.

"Money Getting."

A senior student used the life of Mozart to contrast various ideals with the ideal of wealth in order to influence some to choose work for other reasons than the possible financial gain.

"Acorns."

Vivid illustrations of the idea that "it's the little things that count" with a view to influencing conduct in certain phases of etiquette on the campus.

"Peace Patriots."

A definition of *peace patriots* with a plea for patriotism in times of peace.

"We Hurrying Americans."

A plea for less rush in certain phases of college life.

EXPERIMENT X

(Time—14 minutes)

A persuasive talk in which you speak to hearers who are decidedly unsympathetic toward your purpose. Be sure that you select some subject upon which there is a wide difference of opinion on the part of the members of your audience. You have a *real* audience for this talk. Speak upon the side of the question in which you believe and try to get all your hearers to believe in your side of the question. Remember that one of the first things which you must determine is the *real* objection of your opponents to your idea; opponents to the teaching of evolution are not against your proposal that it be taught, because they have not been exposed to as good evidence for the theory as you can present but because they think that the theory of evolution conflicts with the teachings of the Bible. Get at the *real* objections of your opponents. If you are arguing against the adoption of President Hopkins' suggestion regarding the elimination of professional athletic coaches do not argue that college seniors will not make as good coaches as professional coaches and that the quality of the game and interest in it will decline; that is what the proponents of the plan want; they believe that already and in their opinion you are only arguing on their side of the question. Then the speaker must avoid the impression that he is arguing. In an apparently unprejudiced manner, discuss the facts of a situation fairly in such a way that that situation allows but one solution—your solution. Present the situation in such a manner that the hearers will arrive at the proper solution (your solution) of the problem as the result of their own thinking. Your chief problem then is to get them to accept your picture of the situation; this requires tact, and sympathy for those opposed to your views. Study thoroughly the discussion of "Special Elements of Persuasion for Those Unsympathetic Toward the Speaker's Purpose" in section IV of Chapter 4 and also the discussion of the *Rhetorical Outline* in section I of Chapter 7. Work out an informal logical outline of your case and go over it with your instructor at least two weeks before you give this talk; for this conference, have in mind the method you are going to follow in presenting this talk to your audience (a tentative rhetorical outline).

Any topic upon which your hearers have decided opinions and will disagree is suitable for this talk. Your hearers will probably have different opinions on such questions as these: Should we abolish the right of trial by jury? Should a board of medical men have the right to allow (or cause) idiots and those suffering from incurable diseases to die? Is coeducation during adolescence really desirable? Has the influence of intercollegiate activities been, on the whole, beneficial to academic work in American colleges? Have we a right to disobey unjust laws? Should racial discrimination be shown in choosing members of college organizations which represent the college away from home? What is worth fighting (war) for? Should the United States subsidize a merchant marine? Should the United States adopt a system of old age pensions or insurance?

PART III.

QUESTIONS ON READINGS

INTRODUCTION TO PART I.

WHY UNDERSTAND HUMAN NATURE?

1. Discuss differences between (a) Lew Shank and Dr. Thomas C. Howe, (b) Professor Merriam and Wm. Hale Thompson, (c) John Washington Porter and his opponent. Give reasons for your opinion—if you have one of the subject—as to which were the more effective political speakers. (Remember that elections are not determined solely by the public speaking ability of the candidates!)

How do you account for Cotton Mather's reputation as a speaker? Beecher's? Gough's?

By what standard do we judge public speaking?

2. Of what does the special training of a public speaker consist? What should be the basis for the special training of a public speaker?

CHAPTER 1

THE BASIS OF HUMAN NATURE

I. Structure of the Nervous System.

1. What is the "connecting link" between a stimulus and the portion of our body which responds to it?
2. What are nerve cells named?

3. Describe a neuron.
4. How are nerve impulses transmitted?
5. What is a synapse? What is its function?
6. What are the functions of the sensory, central, and motor portions of the nervous system?
7. Are central connections ever hereditary? Distinguish between *reflexes* and *habits*.

II. The Basis of Inherited Behavior.

8. Enumerate the six types of responses which result from the prepotent reflexes. Cite instances of these responses in babyhood and show how these responses are modified in the adult.

III. The Basis of Acquired Behavior.

9. Explain the neural basis of habits. How are habits formed?
10. What is a conditioned reflex? Illustrate a conditioned response.
11. Show how our behavior is modified by our experiences.

IV. The Basis of Emotion.

12. Explain the theory of the neural basis of emotions given in this chapter.
13. Does the cranio-sacral division or the sympathetic division of the autonomic nervous system normally hold sway?
14. Enumerate and illustrate five conditions which favor the domination of the cranio-sacral division by the sympathetic division.
15. Cite instances of conditioned emotional responses. How does this factor affect the work of the public speaker?

CHAPTER 2

GETTING THE ATTENTION OF HUMAN BEINGS

I. The Need of Attention to Getting Attention.

1. Why would it not be necessary for the President of the United States to motivate a speech on "Getting Ahead in Politics"?
2. We must get the members of our audience interested in hearing us discuss our subject. Many of our hearers may not be at all interested in the subject. How may we cause them to have an interest in it?
3. Discuss and illustrate the use of fundamental interests.

II. Forms of Attention.

4. Discuss and illustrate the three forms of attention.
5. What kind of attention does the speaker receive the moment he is introduced?

III. Methods of Getting Attention.

Concreteness.

6. Illustrate and contrast the use of the concrete and the abstract (or the specific and the general) in the beginning of a speech.
7. Give specific reasons why the concrete is more effective than the abstract. Define and illustrate *empathy.*
8. Why do shop girls, as a rule, like Mary Pickford?
9. What is a human interest story?
10. Why is *The American Magazine* more widely read to-day than *The American Mercury*—*The Saturday Evening Post* than *The Atlantic Monthly?*

11. Enumerate and illustrate the three elements found in the ten news stories gaining the greatest amount of newspaper space in 1925.

Surprise.

12. Discuss the use of a sensational beginning.
13. Discuss the use of curiosity in a speech.
14. Comment upon the use of suspense in speech making.
15. Discuss the use of variety in a speech.
16. Discuss the value of antagonizing the hearers.

Humor.

17. What is the value of humor in a speech?

Setting for the Address.

18. Give specific instances in which the setting for the address may affect the attention which the speaker will receive.

IV. Methods to Avoid.

19. Enumerate and discuss the methods of getting attention which the speaker should avoid.

V. The Place of Imagery in Attention.

20. Explain and illustrate: "It is the speaker's business to stir up images in the minds of the audience. And the more 'loaded' these images are with sentiment, the more powerful the appeal of the speaking will be."
21. The ideas discussed by Russell Conwell in "Acres of Diamonds" are commonplace. What enabled Russell Conwell to interest people in his discussion of them?

CHAPTER 3

WHY HUMAN BEINGS DIFFER

I. The Causes of Personality Traits.

1. Would all persons placed in exactly the same situations react in exactly the same way? Why?
2. What is a *drive?* How does it affect conduct?
3. What different methods of *compensation* are there? Illustrate.
4. Distinguish between *extroversion* and *introversion.*
5. What is *insight?* What is its practical value?
6. Discuss *ascendance* and *submission.* What may a public speaker do to aid in gaining ascendancy over the audience?
7. Distinguish between *expansion* and *reclusion.*
8. What is *character?*

II. The Effect of Personality Traits Upon Our Conduct.

9. Give illustrations of the fact that we have (a) specific attitudes toward specific individuals and (b) specific attitudes toward specific groups.
10. Why are we startled when we suddenly discover that we have not been alone in a room as we had supposed?
11. Give an original illustration of the extent to which we go to build up attitudes in others toward ourselves.
12. Is the behavior of an individual in a crowd due to a "crowd mind"? Explain the psychological basis of our conduct in such a manner as to account for the differences between our conduct in a crowd and when alone.
13. Explain and illustrate the place of *social facilitation* in crowd behavior.

14. Why is it necessary for the speaker to get *demonstrative* responses from the audience in order to intensify the feelings of his hearers?
15. Of what practical value to the speaker are the most suggestible people in his audience?
16. Explain the importance of having your hearers sitting close together. Why does the seating arrangement of the hearers affect their responses?
17. Why are responses ordinarily greater in a larger crowd?
18. Illustrate how *projection* and *impression of universality* make many people so sure of public opinion on certain topics.
19. Why will members of a crowd often accept flattery which as individuals away from the crowd they would reject?

III. The Effect of Personality Traits Upon Belief.

20. By what two factors are our beliefs determined?
21. Give an original illustration of the working of each of those factors.
22. Is it true that we are usually tolerant only about those things which do not affect us directly? Illustrate.
23. Is a plea for tolerance—in the abstract—ever effective in changing conduct? Why?
24. How do we meet objections to our pet beliefs when we lack reasons and tangible evidence to support them?
25. Why do we tend to attribute evil motives to those who oppose our most firmly established prejudices? Illustrate.

CHAPTER 4

PSYCHOLOGICAL TECHNIC FOR INFLUENCING HUMAN BEINGS

I. Crowd-Making.

1. Explain the difference between a heterogeneous group and a psychological crowd. Of what advantage is it to the public speaker to turn a heterogeneous group into a crowd?
2. Enumerate the methods used in the technic of crowd-making.

3A. Discuss and illustrate: close physical contact; ritual; early overt expressions of enthusiasm: common ground of belief, interest, feeling.

3B. (a) Why is a scattered audience more difficult to influence than one compactly seated?

(b) Why do evangelistic services usually open with an extended and enthusiastic song service?

(c) Is there any real persuasive value in arranging the speaker's introduction in such a manner that he will receive an ovation when introduced? Why get an early overt response?

(d) What is the practical value of beginning a talk with points of agreement?

(e) Certainly the newspaper story of a sensational murder is of more interest ordinarily than the advertising pages of the newspaper, yet the San Antonio newsboy increased his sales by displaying the advertising pages rather than the front-page murder story. Why? What truth does this illustrate?

(f) What is a common method of melting the prejudice of the audience when it is decidedly prejudiced against the speaker's beliefs?

II. Suggestion.

4. Define *suggestion.*
5. Illustrate some method by which attitudes are built.
6. Illustrate some method by which attitudes are released.
7. Illustrate some method by which attitudes are heightened.

8A. Show the value of each of these aids in making an audience suggestible and illustrate specific methods which the public speaker may follow in making use of these aids: prestige, confidence, repetition, inference.

8B. (a) Why is the very young preacher not taken very seriously by the matrons in his audience when he essays a sermon on "Child Training"?

(b) Why choose to understate rather than overstate? Why have many endorsers of your proposition? Why be exceedingly respectful and courteous in speaking of opposing views?

(c) Why is it difficult to meet the argument contained in "Better not swap horses in the middle of the stream"?

9. Why is it necessary when hearers have been moved by suggestion, to get them at once to make some overt step toward the desired action?
10. Discuss the extremes of suggestibility.

III. Rewards.

11. Explain the necessity for rewards in influencing behavior. Do we ever change our behavior for no reason whatever?
12. What kinds of rewards may the public speaker offer his hearers? Discuss the effectiveness of each reward in various situations and give an illustration of the practical use of each type of reward.
13. Reconcile these two statements: "In this age we dislike *direct* appeals to the emotions." "Our emotions must be stirred in order to get us to change our behavior to any great extent."
14. Comment upon "The larger the audience, the higher the motive to which the speaker may appeal."
15. Under what circumstances is it not always best to mention the rewards offered?
16. Comment upon the use of duty as a reward.

IV. Special Elements of Persuasion.

A. When the hearers are sympathetic toward the speaker's purpose.

17. To what special elements of persuasion does the speaker need give attention when talking to people who are somewhat in sympathy with his purpose?
18. Why is the impression of sincerity so important? Illustrate the manner in which some public speaker has been careful to give the impression of sincerity.
19. How may the speaker make his address vivid?
20. Illustrate "Mankind is more interested in an individual than in the fate of a principle."
21. What special action-producing stimuli are available to

the public speaker in his attempt to stir people to action?

22. Comment upon the effectiveness of and illustrate the use of (a) organization, (b) fear, (c) rivalry, (d) desire for admiration and approval, (e) repetition, (f) sense of personal responsibility.

B. When the hearers are decidedly unsympathetic toward the speaker's purpose.

23. How may the people be classified in an audience which is not entirely in sympathy with the speaker's point of view?
24. To which group does the speaker need to adapt himself primarily?
25. To what additional elements of persuasion does the speaker before an unsympathetic audience need to give special attention (in addition to those special elements of persuasion used when attempting to persuade a sympathetic audience)?
26. Why do we say that logical argument needs to be given special attention in inducing belief when we agree at the same time with Mr. Bryan's statement that "we don't reason things out and then act on our reasons"?
27. What part does sympathy play in human relationship? What determines the amount of our sympathy with another person?
28. Illustrate the practical use of sympathy in persuasion.
29. A person who is genuinely and actively sympathetic will (a) be tactful, (b) avoid a belligerent attitude, (c) not needlessly arouse prejudices, and (d) not oppose fixed principles of the audience. Explain and

illustrate the importance of each of these elements of persuasiveness.

30. What is meant by "meeting the *real* objections"? Illustrate its importance. Do you believe that this is a most important point which is often overlooked by those who fail in their attempts to persuade an unsympathetic audience?

INTRODUCTION TO PART II.

VALUES OF THE SPEECH COURSE

1. Mention three things which we get when studying public speaking in a class which we do not receive when studying it in any other manner.
2. Does the making of criticisms offer opportunity for practice in public speaking and practice in dealing with human nature?
3. What causes stage fright? Is nervousness ever a good thing?
4. When the student speaker knows the nature of his speeches for the entire year at the beginning of the course, and when we recall the demands which the business world will later put upon the speaker, do you believe that there is any legitimate excuse for failure to be prepared when called upon? Give instances of public speakers who have spoken under difficulties.
5. What would you say of the public speaker who could not speak for ten minutes without notes on an occasion of some importance upon which he had had adequate time for preparation?

CHAPTER 5

WHAT IS PUBLIC SPEAKING?

1. Is public speaking a fine art?
2. By what standard do we measure effectiveness in public speaking?
3. Is the ability to speak in public an acquired art or a gift? What does it take to make an orator of national repute?
4. Is fluency an asset or detriment to a public speaker?
5. In what respect should public speaking resemble conversation?

CHAPTER 6

THE SPEECH SUBJECT AND MATERIAL

I. The Subject.

1. Discuss the necessity of a purpose for a speech.
2. Classify the general purposes of speeches. Illustrate.
3. Discuss each of the following topics and illustrate your point:
    - (a) Avoid use of purposes which are too broad.
    - (b) Avoid use of too many purposes in one speech.
    - (c) Avoid a subject which is too difficult for oral presentation under the circumstances.
    - (d) Keep your relation to the audience in mind.
    - (e) Make the occasion serve your purpose.
    - (f) Get an attractive title.
4. Make specific recommendations for speech subjects and purposes for these situations:
    - (a) Public speaking class.

Would campus problems make good subjects? What are the usual faults of classroom talks on campus problems? Why is it usually not wise for the student speaker to use his opinions as evidence? Suggest specific sources of speech materials for students. Should a speaker always talk upon subjects in which he is interested? Explain the significance of: " 'I am not interested in the subject' usually means 'I am rather ignorant on the subject.' " Discuss the factors which make it difficult to interest a class in your speech and those which make it easy.

(b) The chairman; the toastmaster.

What is his chief business? Illustrate how he may affect the success or failure of the principal speaker. Comment upon "flowery" introductions in general terms.

(c) Political speeches.
(d) Legislative occasions.
(e) After-dinner speaking.
(f) Sermons.
(g) Anniversary; biographical; eulogy.
(h) Commencement addresses.
(i) Nominating speeches.
(j) Popular lectures.

II. The Material.

5. By what methods may we obtain speech material?
6. Illustrate the manner in which the college student may get material through (a) observation and (b) conversation.

7. What attitude should the reader have toward the contents of a book?
8. What information about a book and its author will enable the reader to form a fairly reliable opinion as to whether the book contains the desired material and whether the author is a reliable authority?
9. When should the reader take notes?
10. How should notes be kept? Make *specific* recommendations.
11. Give helpful suggestions on the use of the library.
12. Get the information requested in the exercise at the end of this chapter. This exercise will give you a good, working knowledge of your library. Prepare the answers in writing.

CHAPTER 7

CONSTRUCTING THE SPEECH

I. Outlining the Speech.

1. Why outline a speech?
2. What is the purpose of the introduction?
3. Are introductions always necessary?
4. What kinds of introductions are there? Discuss them.
5. Discuss the purposes of conclusions.
6. How outline speeches having as their purpose to inform or to entertain?
7. Why is the making of a logical outline so difficult?
8. What is the purpose of an analysis of the question? What are the steps in the analysis? Discuss them.
9. Give the rules for the formal logical outline.
10. Distinguish between the *formal* and *informal* logical

outline. Of what two parts does the introduction of an informal logical outline consist?

11. What is the value of a logical outline for a persuasive speech if the logical outline is not followed in the presentation of the speech?
12. Discuss the rhetorical outline. Cite an instance of its use.
13. What are the two tests which should be applied to the rhetorical outline? Discuss them.

II. Methods of Preparation.

14. Is the ideal method of preparation, general or specific? Illustrate.
15. The author suggests six steps in preparing a speech. What are they?
16. Should a speech ordinarily be written?

III. Qualities of Style.

17. Enumerate six qualities of style especially helpful to the public speaker. Illustrate each of them. Give an original illustration of one of these qualities.

IV. Speech Materials (pp. 266-282).

18. What is the relationship between proof, and evidence and reasoning? Is the value of a bit of evidence always the same?
19. State and illustrate the tests of evidence from testimony by authorities.
20. Distinguish between deductive and inductive reasoning.
21. Illustrate (a) a syllogism; (b) an enthymeme. Of what value is a knowledge of the rules of the syl-

logism to a person interested in solving life's practical problems?

22. Define *generalization.* Illustrate.
23. State and illustrate the tests of generalizations.
24. Define *analogy*. Illustrate.
25. State and illustrate the tests of analogy.
26. What are the kinds of arguments based on causal relationship?
27. State and illustrate the tests of an argument based on causal relationship.
28. Enumerate and illustrate common errors in the use of evidence.

CHAPTER 8

DELIVERING THE SPEECH

I. A Philosophy of Delivery.

1. Explain in psychological terms the importance of good delivery to (a) the speaker himself and (b) to his hearers.

II. Platform Conduct.

2. Discuss these topics:
    (a) Gestures should not be noticeable.
    (b) Mental and emotional preparation for speaking.
    (c) Methods of delivery.
    (d) Be attentive to other speakers.
    (e) Address the chair before speaking.
    (f) Do not be in a rush to begin to speak.
    (g) Look at the audience when speaking.
    (h) Do not take a stiff, strained position upon the platform.

(i) Do not pace the platform restlessly.
(j) Do not say "Thank you" at the end of an address.
(k) What to do in emergencies.
(l) Clothes.

III. Voice.

3. What is the correct rate of speaking?
4. With how much force should the speaker talk?
5. What is meant by "life" in the voice? Why is it an essential quality in effective speaking?

APPENDIX B.

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